

Brief Vindica

OF AN

ESSAY

To prove

Singing of Psalms, &c.

From Dr. Ruffel's Antioch versions
and Mr. Marton's Remarks

By RICHARD ALLEN.

L O N D O N,

Printed for J. Harris at the Harrow
in Little-Britain, and Andrew Bell
at the Cross-Keys in the Poultry.
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ADVERTISEMENT.

TH Essay to prove Singing of Psalms
Christian Duty, and to resolve the
Doubts concerning it, by the same Author
is sold by J. Harris in Little-Britain
near Mr. Bell in Poultry.

To the Christian READERS,
especially the Members of
that Church of Christ to
whom I am most immedi-
ately related.

Dearly Beloved;

SO far as I know my own Heart, the
Glory of God and Love to Truth
are the principal Motives which
lead me to this Reply.

I endeavour therein all possible Bre-
vity, but yet have not wittingly pass'd
any thing I thought material in
the Animadversions.

That I seem sometimes a little sharp
hope will admit of a very candid In-
terpretation, considering the Temper
of the Man whom I have to deal with,
who hath not only without Cause load-
ed me with very horrid Crimes (which

I think I had past by in Silence, had he proceeded no further) but hath also carried it with great Scorn and Contempt towards many worthy, learned and pious Servants of God, both living and dead, for whom I can't but have a zealous Affection, and much more for the Truth it self, which is here very contemptuously set at nought by him.

I shall add no more, but only desire that all things may be impartially and calmly weighed.

And that the good Spirit of Grace may so direct our Minds into a clearer Knowledg, and better Practice of this and all other Parts of Divine Worship *that we may all with one Mind and one Mouth glorify God*, is and shall, by his Grace, be the Prayer of,

Your Souls Servant

for Christ's sake,

R.

To the READER.

THO the Author of the *Animadversions* on Mr. Allen's Essay concerning Singing of Psalms, &c. has thought meet to let fly both his Magisterialures and his insipid Raillery at us who subscribed a face to that Treatise, for no other Crime than that of commending the Subject of it to the Reader, and of giving Opinion of the Ability of its Author to speak for him- on that Argument, without needing our Recommendation: We are neither afraid nor ashamed to let the World see, that we have yet seen no reason to retract our words; and we dare venture to say as much of this Reply, we should further incur the Displeasure and Contempt of the Animadverter for speaking our Sense. We are not convinc'd that the Author of the Essay, &c. (whatever swelling Words the Animadverter uses to debase him) is either so despicably ignorant, or so disingenuously unfair in writing, that we need blush to see our Names prefix'd to his work; and we must still take the Liberty to differ from the Animadverter in our Sentiments concerning its Author's qualifications and Performances in this kind; and if we should be heard, would propose him to the Animadverter as an Author rather worthy of his Imitation than Correction. If we knew how to speak without Offence, we would intreat him to review the Preface we subscribed, and possibly consider whether we have dropp'd one Word fit to give his Indignation; then, whether he has us'd his Pen becomes a Christian, nay as becomes a Man of good sense and Temper; and whether that charitable Disposition of Mind we there commend to the Inquirers after Truth, would not set him off to better Advantage than all the Big Pretences to a great stock of Reason and Learning, the vain and empty Conceit of which while it prompts

To the READER.

him to look down upon others with a supercilious Scorn renders him in reality an Object of the Pity rather than the Envy of those that are truly Learned and Ingenious.

For our parts his unhandsome Treatment of us do not hinder us from wishing him the Possession of that Reputation of which he so much affects, that he may reach what he would fain appear to be, namely, a Man of Reason and Literature: but we wish him Ballast with his Sail, that his Heart might be as well furnish'd as his Head, that he might have a stock of Charity and Modesty proportionable to those Talents of the Mind with which we would be glad to find him endow'd.

In the mean time we are troubled that he could not satisfy his Resentment, and blunt the Edg of his Passion in striking at our little Names, without profanely ridiculing an Ordinance of God, if not now, yet formerly such his own Confession: And we would advise him to beware of such unsavory Jest's for the future, and to treat of such Matters with Reverence and godly Fear: for our God is a consuming Fire; a jealous God, who will not be mocked by his Creatures.

Whether he will think good to take this Caution in his part or no, we think it behoves us to give it him; and moreover we account it our Duty to pity and pray for him tho he has reproach'd and revil'd us.

And we earnestly supplicate the God of Truth and Righteousness, to lead his People into all Truth, and to make them perfect in every good Work to do his Will, working in them that which is well-pleasing in his sight through Jesus Christ, to whom be Glory for ever and ever. Amen.

Jos. Maisters
W. Collins,
Jol. Stennett
John Piggott
Tho. Harris

A VINDICATION of an
 Essay to prove Singing of
 Psalms, &c. from some
 late Animadversions upon
 it.

HAVING lately published a small Treatise concerning Singing of Psalms, &c. in which I design'd the Glory of God, (as himself is my Witness) and the Edification of my Christian Brethren, especially those to whom I am most immediately related, I think my self concerned to comply with the Desire of many judicious Brethren in defending the Truth, which I verily believe is therein maintain'd, from some Animadversions lately made upon it.

I endeavour'd to govern my self in the Composure of it with a Spirit of Love and Meekness. And 'tis no small Comfort to me that I meet with several worthy Christians, who tho still differing from me about the Practice therein pleaded for, do yet (as well as others) declare their Judgment that 'tis written with a *Christian Temper*.

But my Animadverter hath shewn himself quite of another Spirit, interspersing his Book almost in every

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Page with groundless and yet very sharp and bitter personal Reflections, not only upon me, but also those few worthy and learned Ministers who were pleased to subscribe an Epistle to my Book. whom he oft scoffingly calls my five Champions, charging us in general with ¹ adding to the Word of God, ² detracting from the Word of God, ³ dealing deceitfully with the Divine Oracles, using ⁴ Stratagems, to beguile ignorant and unstable Souls, charging me with ⁵ handling the Word of God deceitfully, and cheating the English Reader, charging us all with ⁶ wilful or ignorant Opposition against the Truth, and tinct with wilful and premeditated Cheat, or Presumption; yea that ⁷ we belie the Son of God, and procure a dreadful Curse on our selves. and plainly intimates that in his Judgment we much more deserve Death than the false Prophet mentioned Deut. 18. 20. ⁸ And divers other Crimes he charges upon us, of which were we guilty, we must confess we are so far from being fit to ascend the Pulpit that we ought not to have the least Place in the Church of Christ: Nor does he only cast these his Fire-brands and Darts at the Living, but no more spares that illustrious Light in the Reformation, who tho long since dead yet speaketh by his learned and pious Works, I mean the learned Birk, whom he jeeringly calls (pag. 13) my old Friend and merry Companion, and buffoons as if he were no better than a common Ballad-maker, and us a Ballad-singers, the Title frequently given by him to the Holy Psalms indited by the Spirit of God when translated into our Language.

¹ Epist. p. 2. ² Id. p. 3. ³ Id. p. 4. ⁴ Id. p. 6.
⁵ Animad. p. 18. ⁶ Pag. 25. ⁷ Ep. p. 9. ⁸ And the Doctor so far abounds in his Charity as to call such his Brethren, and speaks of them as some of the best of men in his Epistle. (pag. 7.) By which Rule of Morality 'tis hoped himself may pass for none of the worst.

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into Metre or Rhyme. To excuse which Profane-
ness he hath no other Plea but by telling us, (*pag. 19.*)
we have an English Translation calls the *Song of Solo-*
mon the Ballad of Ballads.

But I suppose himself knows (or at least hath heard)
that we have also an English Translation that calls
St. Paul a *Knave of Jesus Christ*; which word had then
a good Signification, as also had the other when so used.
Yet I presume, however it might suite with this Au-
thor's Mouth or Mind, it would be very unpleasant to
any Christian Ears to hear one call St. Paul, or any
other godly Minister of Jesus Christ, by that now op-
probrious Name. Thus also the word Tyrant was for-
merly used (in good part) to denote 'any good King :
but should the Doctor apply that now odious Name
to such an one, I doubt it would hardly excuse him to
plead it was once used in a good Sense. Nor doth
he satisfy himself to reflect upon us, (*pag. 7.*) that we
make a noise like mad Men when we sing the Praises of
God, but he also (*pag. 12.*) makes a Reflection nor
much more decent upon those, our dear Brethren, who
differ from us, that they depart when we so do as if they
were frightened, which unhandsome Censure of his I hope
may be of good use to them.

But the best of it is, whatever be his Reproaches, I
suppose few will think the worse of those that are
th'd by him, who know the Man and his Communication.
His own Conscience can't but know how easy it would
be to recriminate and return into his Bosom, with
great Truth, good Measure, pressed down, shaken together,
and running over, worse Reflections (if worse can be)
than

¹ See Scapula's *Lexic. on the word τυρανν*, and the
Cambridge-Dict. on the word Tyrannus. ² One may per-
ceive the Doctor hath a very distinguishing Ear.

than he hath, without any Ground, cast upon others. Nor will his Railleries the more affect any, because written by a *Mind-Doctor in Physick of the famous University of Cambridg*, or (as he elsewhere expresses it in his own peculiar Latin) by *William Russel, Medicine Doctor Academiæ Cantabrigiensis*, not sparing poor old Priscian's Head to honour his own Name, as many judge, who are of no less nor later *acquir'd Knowledge or Learning* than himself. But I shall not tire the Reader's Patience, nor waste Time and Paper in retaliating him in his own way, but shall now apply my self to make some brief Remarks upon those Parts of his Book wherein he seems to have touch'd the Arguments of mine. In doing which I see no reason to recede from the Method I used in my *Essay*; wherein I propos'd,

- (1.) To prove that singing the Praises of God is a *Christian Duty, &c.*
- (2.) To shew what Singing is.
- (3.) That conjoint Singing of many Voices together is warrantable.
- (4.) What we are to sing.
- (5.) How we are to sing.

This Method my Animadverter much quarrels at, and (by his Heart-searching Faculty) gives the Reader notice, (once for all) p. 41. that my dividing my Position into so many Parts, and speaking to each of them by themselves, was on purpose to blind the Mind of my unwary Reader, and never prove the thing in question between us. Whereas I am conscious to my self of the direct contrary Design in so doing, viz. that the Reader might more clearly discern, and that I might more fully prove the things in question between us.

I shall therefore begin with his Exceptions against my Proof of the first of these, viz. That Singing the Praises of God is a *Christian Duty*, and not peculiar to the

Jew

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Jewish Dispensation. But before he attempts my Arguments, he finds fault (p. 27.) with my stating the Question, and is not contented I should only prove that 'tis a Christian Duty to sing the Praises of God, and that with an extended Voice and a different Modulation of it from mere speaking; all which I grant to be reasonable, it being what I undertook and have proved in my two first Chapters, by such Scripture-Arguments as none of his Exceptions can in the least weaken, as I trust will soon appear. But he will needs have me also prove, at the same time, that 'tis a Christian Duty to sing with the conjoin'd Voices of all the People together, and that in Metre and Rhyme, and with artificial Tunes. But here (it seems) my Author is not willing we should follow the *second* and *third Rules* of that famous Philosopher *Des Cartes*, tho himself recommends his first to us, which he introduces in his Epistle (p. 7.) after this observable manner. Having highly commended the Caution of the Philosophers of this Age, that they will admit of nothing for Truth upon the highest Probability imaginable without a Demonstration, therefore *Des Cartes* lays down this as a Rule to direct them, *That nothing be admitted for Truth but what they can have a clear and distinct Knowledge of.* But certainly that great Thinker had a Reason (quite contrary to that which this Author's Words seem to import) for laying down that Rule both in his Principles and Discourse of Method, where he immediately subjoins this other Rule, as a Means to attain this clear and distinct Knowledge of Truth, namely, *'That we should divide every Difficulty which we are about to examine into so many Parts as are convenient,*

¹ *Alterum, ut Difficultates, quas essem examinaturus, in tot partes dividerem, quot expediret ad illas commodius resolvendas. Cartes. Dissert. de Meth. p. 10, 11.*

venient, for the more commodious Resolution of it. And not that we should jumble several distinct Questions into one, as the Doctor would have me do.

And Des Cartes adds a third Rule, viz. ¹ That we should carry on all our Thoughts in inquiring after a Truth, in a certain Order, namely, beginning with those things that are most simple and easy to be known, that so we may by little and little, and as it were by Steps, ascend to the Knowledge of those things that are more difficult and compounded.

And whether I have not more truly observ'd these excellent Rules in dividing my Enquiries into those distinct Heads, as I have done in my Essay, than the Doctor does in requiring to have all these discours'd together, according to his confus'd way of propounding the Question, both here and at the end of his Epistle I leave to the Judgment of the intelligent Reader.

As to Singing with the Conjoin'd Voices of many together, I only plead for the Lawfulness and Warrantableness of it, which I ² prove from several Scripture-Arguments, and answer the usual Objections against it, to none of which he makes any Exception. Not but that I allow that 'tis also lawful for one Voice alone to sing the Praises of God. Indeed in a publick Assembly ³ conclude 'tis much more warrantable for the whole Congregation to sing with conjoin'd Voices, than for one Person there to sing by himself; because we have several unexceptionable Instances in Scripture of the former, but none (as I know of) of the latter. And there

¹ Tertium, ut cogitationes omnes, quas veritati quaerenda impenderem, certo semper ordine promoverem: incipiendo scilicet à rebus simplicissimis & cognitu facillimis, ut paulatim & quasi per gradus ad difficiliorum & magis compositarum cognitionem ascenderem. Id. ibid. ² Essay, chap. 3. ³ Essay P. 57.

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Therefore seeing Singing either singly or conjointly are in different Circumstances of performing the same thing, I appeal to every impartial Reader whether I ought (as I did) to consider whether singing the Praises of God be at all a Christian Duty, before I discourse of it or any other Circumstances of it. And much more is it unreasonable that he should oblige me to prove that 'tis no less than a Christian Duty to sing in *Metre* or *Rhyme*, and with artificial *Tunes*, which are but accidental Modes of Singing, and not essential to it. And so I am I from asserting it to be a Christian Duty in this particular Mode of it, that I expressly¹ declare it wholly indifferent to sing the Divine Praises either in *Prose*, or *Metre*, or *Rhyme*, according as we judge most for Edification. Indeed I give my Opinion for the preference of the latter before the former, as more easily to be perform'd in a harmonious and regular manner, and therefore more generally practis'd by the Protestants than singing in *Prose*.

And in like manner I discourse concerning Singing artificial *Tunes*, not asserting or believing them essential to the Performance of this Duty, but only² requisite for the more regular Performance of it; even as Skill in the Art of Grammar is requisite for the more orderly and regular reading of the Holy Scriptures: And therefore I appeal to all unprejudic'd Readers, whether, when I undertake only to prove Singing the Praises of God in general, a Christian Duty, it be an Argument of the Doctor's Modesty and Caution (by which he³ characterizes himself) to⁴ say, I would be understood to be about to prove that 'tis so, to sing in *Prose* and *Metre*, and by artificial *Tunes*; and consequently

¹ Essay, ch. 5. ² Id. ch. 6. ³ Epist. p. 14. ⁴ Id. p. 27.

quently that they sin who sing the Praises of God with sincere Hearts, unless they *thus* sing them.

But (he ¹ saith) if it were not my Intention to prove Singing in Rhyme, &c. a moral, and so a Christian Duty, I ought to intend so; because otherwise 'tis nothing to my purpose, this being (as he saith) the Practice of our Assemblies.

But to this I answer, 1. Sure 'tis something to my purpose to prove Singing the Praises of God a Christian Duty, tho not in Rhyme, in opposition to such a deny it to be so, or at least admit only of an *internal* which at the most is but a *metaphorical* Singing, which is the Design of the two first Chapters of my Essay, as I declare in the ² Introduction.

2. Tho it be the most usual Practice of our Assemblies to sing the Psalms in Rhyme, we don't sing them in that Form, because we look upon it the *only* way of singing them; but because we look upon it the most *facile* way to sing them harmoniously.

3. Tho this be our most usual way, it hath not been our constant way; for we have sometime sung only in Metre without Rhyme. And yet my Animadverter is positive, (pag. 29.) that *the whole stress of the Controversy consists in this; not, whether praising of God be a moral Duty; but, whether such a praising of God in Rhyme is a moral Duty?* And I as positively deny that the stress of the Controversy lies in either of these. Not, *whether praising of God is a moral or Christian Duty*; for that is granted on all hands; nor, *whether praising of God in Rhyme is (as such) a moral or Christian Duty*; for that is affirm'd by none as I know of. But the true State of the Controversy is, *Whether singing the Praises of God in proper Sense, viz. with the Voice, be a Christian Duty*.

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I affirm, and have made it my Business to prove
my *Essay*. Whether the Doctor deny this or no, I
know not, he not having told us his Mind about it, as
we observe in his Book: He only denies, and endeavours
to confute that which none affirm, *viz.* that
the Praise of God *as modified by Rhyme and Metre*,
is a Christian Duty: This is the only Design of his six
winded Syllogisms, (*pag. 9, &c.*) which yet have
very happily succeeded in that neither, as I could
show him were it my Business, as it is not, and
escape the Circle into which he fancies we are
caught.

There is much Difference between an Action, and the
accidental Modes and Ways of its Performance: the
former may be a Duty, and the latter wholly at liberty,
e.g. for a Man to provide for his Family all I pre-
sume will grant to be a Christian, yea a moral Duty,
'tis at the liberty of every Man's Choice in what just
way he doth it, whether by the Use of this or the
other Art or Trade.

Again, 'tis the Duty of Ministers to preach the Go-
spel for the Conversion of Sinners, and the Edification
of Believers: but none I suppose will affirm it is so, to
such it in this or the other particular Way or Me-
thod, which is very various among the best of
Preachers.

'Tis affirm'd by us all, that Water-Baptism is a
Christian Duty, and that the dipping of Believers is
essential to it; but there are different *accidental Modes*,
wherein it may be administred, which are at the liber-
ty of the Administrator, to choose that which he judges
most convenient, for the graceful and comely Perfor-
mance of it.

And

- And here I can't but take notice of the Disingenuity of our Author in ' paralleling our Singing with Infant Sprinkling; whereas he knows the Controversy in that lies about what we believe to be of the *very Essence* of Christian Baptism: did they dip, and that only profess'd Believers, we should not, I suppose, differ from them, tho they differed from us in some *accidental Modes* of doing it. So let but our Brethren really sing, and not only *think* or *speak* the Praises of God, and we shall not contend with them about any *accidental Modes* of its Performance.

So that by these Instances and many more that might be given, it appears to be a very reasonable Method first to prove a thing to be a Christian Duty, and then discourse about the Modes wherein we judge it may best perform'd: and this is the Method I have taken in my *Essay*, having first undertaken to prove *singing the Praises of God, in a proper Sense, to be a Christian Duty*; and this I have prov'd by these three general Mediums (1.) From its being a moral Duty. (2.) From the Example of our Lord Jesus herein. (3.) From the Apostolical Injunctions thereof.

And observe, that the chief Fault that my *Animadvertent* every where finds with my several Proofs under each of these Heads, is, because they prove not that which I never intended they should, *viz.* That it is Christian Duty to sing in *Metre and Rhyme*, as any one may see that traces him. He begins with my Arguments to prove Singing the Praises of God a *moral Duty* and finds great fault with my using that Medium, because therein (saith he, pag. 8.) he leads us to that imperfect and blind Guide the Light of corrupted depraved *conscience*. And (saith he further) 'tis as if you should

If you will hearken to the *Light within*, and mind what the *Dictates of a corrupt humane Understanding* will teach you, &c. Thus diminutively he here speaks of the *Light of Nature*; but if you turn back to his Epistle, (p. 10.) you shall find him speak after a contrary manner concerning it; *Whatsoever* (saith he there) *is a Duty simply moral*, it may be proved so to be *WITHOUT SCRIPTURE*, viz. by the *LIGHT OF NATURE*. And again, (he saith) *If it were a Duty simply moral. and might be proved by the DICTATES OF THE LIGHT OF NATURE*, we could never want *Direction* how to perform it, because we would then always carry their Guide about them wherever they went. I doubt the famous University of Cambridge will hardly undertake to reconcile these her Doctor's Contradictions, one while representing the *Light of Nature* as if it were of *no use*, and another while representing it as so perfect that we need no further *Direction* about any thing dictated by it.

But certainly it is best to observe the Medium between these two Extreams, and follow the Guidance of this *Light* so far as it will lead us, and wherein it proves defective to make use of the more compleat Guidance of the *Scripture*.

I shall now come to take notice of what he saith to the effect of my Arguments, and shall not repeat them at large, but refer you to my Book where they are, desiring every Reader, as to compare what I now say with the Doctor's Animadversions, so to compare what he saith with my *Essay*.

My first Argument he finds no fault with, but only that it proves not *Singing in that particular Mode of singing* to be a moral Duty. To which I need therefore say no more.

E

As

As to my second Argument from the Angels singing at the laying the Foundations of the Earth, which ground upon *Job* 38. 7. he first denies, p. 29. that by the *Morning-stars* any other thing is intended than the material ones; for (saith he) divers of them are call'd by their Names in that very Chapter, as ver. 31, &c.

But, 1. That which he here mentions as a Reason of his Denial, to me seems a very probable Argument of the direct contrary: For had the sacred Author here spoke of the material Stars, in all Likelihood he would have proceeded to discourse all he intended upon that Subject together, and not have interposed many things of a different Nature between one Part and the other of his Discourse of the same Matter.

2. Let it be considered how unlikely 'tis that all the material Stars should here be call'd *Morning-Stars*; seeing both ¹ Scripture and other Authors distinguish one Star from all the rest by that Epithet.

3. That which I mention in my *Essay* as a demonstrative Proof, that by the *Morning-Stars* here we can understand the material Stars, the Doctor takes no notice of, viz. because they are here said to sing at the laying the Foundations of the Earth, which was four Days before the material Stars were in being. 'Tis true he refers me to Mr. Marlow, who ² gives a different Interpretation of the Text, telling us, "That it doth not say then (viz. "when the Foundations of the Earth were laid) that the Morning Stars sang together. But to me this Interpretation seems very dissonant both from the Word and Scope of the Text, which was to humble Job, convincing him of his Incapacity to give an Account even of the visible Works of God, in the Creation of this lower World, of which God here discourses as

¹ *Isa.* 14. 12. *Rev.* 2. 28. ² *Truth soberly defended*, p.

the building some famous Structure, the Foundation and Corner-stone whereof ¹ used to be laid with great Triumph and Rejoicing. In allusion to which, when he had mention'd the laying the Foundations of the Earth, and the Corner-stone of it, (to shew the Magnificence of this Work) he adds the mention of this glorious Circumstance and Adjunct of it, that it was when or while the Morning-Stars sang together, &c. so this Particle generally signifies, and is rendred when used, as here 'tis, with an ² infinitive Mood. So 'tis plain they sang on the first day of the Creation, when or while the Foundations of the Earth, and the Corner-stone thereof was laid, and consequently could not be the material Stars which were not then in being, but the holy Angels who are fitly so stil'd (as ³ elsewhere *Angels of Light*) in respect of their great Lustre. As ⁴ *Christ* their Head is so call'd by way of Eminency upon the same account.

Thirdly, the Doctor saith, *That suppose the Angels sing, this is no necessary Consequence that therefore the Light of Nature teaches us so to do.*

Answer. But however at least it may be a very probable Consequence, and I think it may pass for a necessary one; for none I suppose can imagine that they perform'd this as a Ceremonial or Typical Duty; and if it is a natural one in them, it's the same to us: for certainly whatsoever Duty results naturally from the Angels relation to God, as intelligent Creatures, it must be obligatory upon us, provided we are capable of performing it, soasmuch as we, in respect of our Souls, are of near Affinity with the Angels, and therefore are required to do the Will of God on Earth as they do it in Heaven.

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But,

¹ *Exa* 3. 10. *Zech* 4. 7. ² *177* See *Gen* 45. 1. *Exod* 3. 22. *Job* 20. 23. ³ *2 Cor* 11. 14. ⁴ *Rev* 22. 16.

But, Fourthly, the Doctor says, *while I was writing this I had certainly forgot what the Angels are in their own Natures.*

But how comes he to be so certain of this? Sure 'tis not with that Philosophical Certainty which he¹ commends to us from *Des Cartes*: For he presently after says it plainly appears that I am *unacquainted* with the Doctrine of Spirits; and if I am unacquainted with it, how could I certainly forget what I never knew? I confess I doubt it may be a Subject too high for me or the Doctor either, to give a very *accurate* and *adequate* Account of the Nature of Spirits and Angels: and because I don't perfectly know their Nature, I dare not say they *sung not*, when the Scripture says they did, tho I can't perfectly understand *how they sang*.

But I remember there was an eminent Doctor of our Author's own University, I mean the Reverend Dr. *Henry More*, who held that Spirits² have their Extension as well as Bodies; and if so, then 'tis not so difficult to conceive how they sang. But however this be, 'tis certain that Angels are either always clothed with some kind of Bodies, or at least they assume Bodies upon occasion, as is apparent by their frequent Apparitions mention'd in Scripture; and it is as easy to conceive of their Singing with *audible Voices*, as to conceive of their being *seen* by the Eyes of Men, and *heard* in their speaking to them; neither of which the Scripture will suffer us to doubt of.

My third Argument is grounded upon the early Practice of singing the Divine Praise, as³ explained in my Book; to prove which I cite *Exod. 15. 1.* upon which the Doctor desires me to tell him, (1.) Whether that

Pro-

¹ *Epist. pag. 7.* ² *Dr. More's Philosoph. Works, p. 172.* ³ *Essay, p. 10.*

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Prohibition, Gen. 9. 4. But Flesh¹ with or in the Life thereof, which is the Blood thereof, shall you not eat, be a moral Duty? To which I answer, I think it is so, and shall be of that Opinion till he or some other shall convince me of the contrary; the main Purport of which I take to be to prevent² Cruelty to the Beasts, which would tend at last to bring them to shed the Blood of Men, as it follows, ver. 5, 6. (2.) He asks why I say that Singing was practised in the Church of God as such? and answers by denying that it was done as a Church-Act: pray hear his Reason for it; *They were not* (saith he, pag. 32.) *excited to it by any spiritual and internal Joy, &c.* but how knows this³ *Kαὶ οὐκ ᾔδεισαν* that they had no spiritual or internal Joy? Why (saith he) it is evident from the Text, for it was upon that mighty Deliverance that God gave them at the Red Sea.--*They therefore break forth into this great Extasy of Singing his Praises, having the great Prophet of the Old Testament to direct them in it.* And further says, it was performed upon an outward and civil Consideration. Upon this I would ask the Doctor these Questions: 1st. Whether their breaking forth into an Extasy of Singing the Divine Praises be a good Proof they did it without spiritual or internal Joy? 2^{dly}. Whether the Occasion of it, being such a mighty Deliverance, tho an external one, proves it? 3^{dly}. Whether there were no spiritual Mercies mixt with this outward Deliverance? Yea, whether this Deliverance were not a Type of our Redemption by the Lord Jesus, as their⁴ Passover was a Type of his Sacrifice? Whereupon New-Testament-Saints⁵ are to sing this Song of Moses and the Lamb; sure then this was a most fit Occasion of spiritual Joy in them, and of their singing as a Church-Act. 4^{thly}. Whether he hath

B 3 not

¹ בָּרֶכְתָּהּ. ² See Piscat. & Ainsworth on the Place.

³ *Knower of Hearts.* ⁴ 1 Cor. 5. 7. ⁵ Rev. 15. 3.

not here a little transgress'd his peculiar Character of *Modesty* and *Caution*, in making the great Prophet of the Old Testament a Director in Singing the Praises of God, without any internal or spiritual Joy, i. e. hypocritically? Furthermore, he would have it observed, that the Women did not sing with the Men, which is more than the Text he cites will prove, unless it follows that because they *then* seem'd to sing by themselves, that therefore they had not *before* sung with the whole Congregation; tho the Text expressly tells us, ¹ *Moses and the Children of Israel sang*, indefinitely, and the Women were sure a part of them.

But the Doctor had a mind here to make a Reflection upon the Modesty of our Women, inferring (*pag. 33.*) that their Women had more Modesty than some of our Women now: and there are some also think that the Men had more Modesty than some of our Men now. *Verbum sat sapienti.*

He further says, (*pag. 33.*) he can't readily apprehend how we can prove they were then form'd into a Church-state, seeing all the Laws for the establishing the Jewish Oeconomy were given after that time.

But I deny that all were given after that time, for Circumcision and the Passover were instituted before, which were perhaps the most eminent of their Church-Ordinances, and God had before ² call'd them *his Son* and his *First-born*, which sure signified his owning them for his Church.

Lastly, he saith, (*pag. 33.*) I can't prove they sung in Rhyme, seeing (saith he) the Song it self is not in Rhyme.

Anyw. Supposing I can't prove they sang in Rhyme, it makes nothing against my Argument, which was not design'd to prove they did so sing. But supposing the
Song

¹ *Exod. 15. 1.* ² *Exod. 4. 22.*

Singing of Psalms vindicated. 23

Song it self be in Rhyme, then I hope he will grant it may be proved they *sung* in Rhyme; and that this Song is in Rhyme in our Hebrew Bibles, I would here demonstrate, but that I am prevented herein by a much more ¹ learned Hand.

My fourth Argument is from its being injoin'd upon all Men of all Nations, which I prove in my Book from several Scriptures; and the Inference thence is good, unless he could give some Instance of something so injoin'd that is not a moral Duty, which he attempts not to do, but instead thereof indeavours to evade the Force of the ² Texts alledged, by restraining those general Expressions to the Israelites only. And this upon no other Ground (as I can perceive) than because some Passages in those Psalms have a peculiar Reference to them. But whether *therefore* those universal Exhortations to all to sing God's Praises, and that from *universal* Motives, because God is Creator and King of all the Earth, and because *all the Ends of the Earth have seen his Salvation*, must be so restrain'd, I shall leave to the Judgment of the indifferent Reader.

My fifth Argument is from Singing the Praise of God, being preferr'd before the *most excellent Parts of Ceremonial Worship*. And here he finds fault with my Logick; because I frame not my Argument in a direct Syllogistical Form, which I have all along avoided on purpose for the sake of Plainness, tho I refer my self to any of the Doctor's Equals in Logick, that please to read my Book without Prejudice, whether my Conclusion be not rightly inferr'd from the Premises. But still he complains this doth not prove Singing in Rhyme a moral Duty, nor did I intend it should.

He proceeds to give us a new Exposition upon the

B 4

Text

¹ *Le Clerk in Pentateuc.* ² *Psalm. 98. 4. & 100. 1, 2. & 47. 7.*

¹ Text I bring to prove my Argument, an Exposition not to be met with among the Learned Mr. Pool's ² Collections, viz. that 'tis not *praising the Name of God with a Song*, &c. which the Psalmist prefers to Sacrifices, but the *Sacrifice of Christ*. But let me put the Doctor in mind that making the Hebrew Word for ³ Sacrifice which is of the Masculine Gender, to agree with the ⁴ Verb here used of the Feminine Gender, without any Cause, there being no mention of the word *Sacrifice* in all this Psalm, is a Solecism for which I fear none of his famous University will reckon him a famous Hebrician.

He comes (p. 41.) to my second Medium to prove Singing the Praises of God a Christian Duty from the *Example of Christ*, and here he wonders at my Confidence, (poor modest Man!) to bring the ⁵ Evangelists to prove that our Saviour *sung*, and expressly denies (as he does also, p. 14.) that the Word *sung* is in either of these Texts, or ⁶ others mentioned by me.

But in good earnest, what means the Doctor when he says, that the word *sung* is in none of these Texts? Does he mean that the English word *sung* is not to be found there in the Greek Testament? If this be his Sense, I confess 'tis a Truth, but such a Truth as does not become his *Caution* and *Modesty*, upon this occasion to mention: for in this Sense the Words *God*, *Lord*, *Church*, *Prayer*, and a thousand other Words used in our English are not in the Greek Testament. And that this is his Meaning methinks I have good Ground to conclude, from what he says in the next Page, that in *my Sense* 'tis neither express'd nor included. Now *my Sense* he

¹ Psal. 69. 30, 31. ² *Synopsis Criticorum*. ³ *Mat.*

⁴ *Mat.* 26. 30. ⁵ *Mark* 14. 26. ⁶ *Act* 1. 16.

⁷ *Heb.* 2. 12.

Singing of Psalms vindicated. 25

hash often intimated, is, that the word *sing* denotes singing in Rhyme, &c. so that this seems a plain Con-
 cession that the word *sung* is (at least) included in some
 other sense.

But if he will rather let this pass for a Self-contradiction, and insist upon it that the word *sung* is neither express'd nor included in the Greek Text, I must leave to the Caution of my Reader, whether to believe in his own Cause about the Sense of this ¹ word, or that Cloud of learned Witnesses cited against him in my ² Essay, tho he hath endeavoured to render their Testimony invalid, by intimating (pag. 14.) that he cites them to make the Reader think 'tis lawful to err with a Multitude. Whereas indeed I would not have my err, tho it be with a Multitude; but yet in this controversy about the Sense of a Greek Word, which great part depends upon the Judgment of the Learned, I can't but think 'tis, at least, as safe to err with so much good Company, as to wander in By-paths with his Author alone.

Furthermore, 'tis very pleasant to observe our Author, (pag. 42.) where he cites *Heb. 2. 12.* out of an *Hebrew Translation* of the New Testament, to prove the word *sing* is not there in the *Original*.

But my Animadverter, when his hand is in, has a mind to give us a further Specimen of his Skill upon a third Place, viz. *James 5. 13.* where he tells us the word *sing* is not in the *Original*, he might have said, or the English word *pray* neither; but here he not only says it, for he hath (if you can believe him) not only the Learned *Castellio* on his side, but also my old friend and merry Companion *Beza*, who tho (saith he) adds the word *sing* in other Places, leaves it out here.

¹ Τῷ. ² Essay, p. 18.

here. But what, is it neither express'd nor included in these Translators? No (saith this learned Critick) for they render the ¹ Greek Word by a ² Latin Word that signifies not let him sing Psalms, but let him psalm.

But now it is a great Question whether this new coin'd Word of the Doctor's will pass current at his own famous University. I doubt not, for the late Cambridge-Dictionary does not tell us that the Latin Word (*psalto*) signifies to psalm, but to sing.

I told you in my Essay, that no Translation contradicts ours; for tho some render it to SAY GRACE, or GIVE THANKS, yet none tell us they did it not by Singing. To this the Doctor replies, that the Scriptures tell us Believers were baptized, and that by Dipping, but nowhere say that Infants were not baptized, and that by Sprinkling, which he supposes to be a parallel Case.

But here one might ask the Doctor how he knows Baptism is Dipping and not Sprinkling, whenas by his pretty way of Criticizing, neither the word dip or sprinkle is any where in the Greek Text, viz. those English Words, but however I readily grant that to dip is the proper Sense of baptizo; and I also affirm, and have fully proved it in my Essay, that to sing is as much the proper Sense of hymneo. To conclude this, I shall not deny but that perhaps our Translation might in some Instances be mended, and might be made in some Places to express the Sense of the Original more clearly; but yet I cannot believe it hath so falsified the Sense of the Holy Ghost, as to lay a Foundation thereby for bringing in new Parts of religious Worship, this Author would perswade us, and I still say (as I did in my Essay) So to teach is to leave the English Readers perplexing Doubts, when they read the Mind of God in the Bible.

¹ Ψαλλέτω. ² Psallat.

Singing of Psalms vindicated. 27

Biblus, and when instead thereof they read the Additions of Men.

Now we must take a great Leap with the Doctor, for what should have come in next, from his 44th Page to his 64th, where he seems very angry that I am not willing to allow, that *Christ and his Disciples mourn'd and lamented, instead of Singing at the Lord's Supper.*

Perhaps the Disciples might do both, and I believe all serious Christians find that Ordinance very proper to excite both these contrary Passions of Grief and Joy in them. I grant also the word may possibly be used in that Sense in some profane Writers, by way of *Antithesis*, or if he had rather *Antiphrasis* (that I may escape the Correction he threatens me with) but yet being never so used by the LXX, whom the New Testament-Writers generally follow in the Use of Words, I can't but conclude it groundless to fancy such a Sense of it in the Evangelists; and if it be so used in any Author, I fully believe with that learned Person whom he so much misrepresents in his Epistle, (for which he may expect his Correction) that it is not so used in opposition to Singing, but that it only sometimes signifies to sing mournful and complaining as well as joyful and praising Songs. This in short is my Judgment about this Matter, tho the Doctor genteely¹ calls me *Ignoramus* for my dissenting herein from one whom I am called to instruct, who plowing (I suppose) with this Author's Heifer, suggested this Notion, which² I attributed (as I had good Reason) to his Ignorance. And tho I have read what that Gentleman to whom he refers me, (pag. 72.) had writ five Years ago, it would not save me the Trouble of further inquiring after Truth.

In pag. 72. he says I have given a bold stroke, viz. in replying to an Argument, used to shew that the Hymn

¹ *Animad.* p. 65. ² *Essay*, p. 19.

Hymn that our Saviour, and the Apostles sang, did not belong to the Lord's Supper; because the Apostle in ¹ setting down the Institution makes no mention of it.

To which I reply, in ² my Essay, that were there any Force in this Objection, we might also thence conclude that giving Thanks before the Cup also doth not belong to it, which tho it be plainly express'd by the Evangelists, yet the Apostle makes no mention. This is what he here calls a bold Stroke, and afterwards a bold and confident Assertion, daring at my five Champions for their great Oversight in letting this pass.

And would not any one think now, (were he unacquainted with the Apostle's Account) that sure I had very much wrong'd him, and that he does make mention of our Lord's giving Thanks before the Cup? But what does the Apostle say? Why (saith he) the Apostle expressly tells us, that after the same manner he also took the Cup. This is granted: But doth he any more expressly tell us that when he had taken it he gave Thanks, than he tells us after they had drank it they sang an Hymn? For my part I can perceive one no more than the other.

But this Master of Sense and Grammar tells us, that if the Apostle did not intend to denote here that Christ gave Thanks before he gave the Cup, his Words have neither Sense nor Grammar. Now methinks this looks like a bold stroke of the Doctor's, and no very clear Proof of his Caution and Modesty: for this ³ Adverb rendred after the same manner plainly refers to the Verb ⁴ he took, fitly supply'd by our Translators (to compleat the Sense) from ver. 23. and so supposing that the Apostle's Design in these Words was only to denote that he took the Cup after the same manner as he had before taken the Bread: Sure he hath express'd this his Design in

Words

¹ 1 Cor. II. 23, &c. ² Pag. 23. ³ ὁμοίως.
⁴ ἔλαβε.

Words that contain very good Sense and Grammar, he leave that Particular of his *bleſſing the Cup*, when he had taken it, to be learn'd from the Evangelists, who give us a very distinct Account thereof.

So that I think my Reply to that Objection is yet very good, that the Silence of the Apostle, in either one or both of these, doth not argue for the Omission of them, they being plainly express'd by the Evangelists. And 'tis worth observing that both those Divine Penmen, St. Matthew and Mark, who mention the giving Thanks before the Cup, also mention the *singing a Hymn* after it; and both those, viz. St. Luke and Paul, who omit the former, omit also the latter. Hence then it appears, that notwithstanding this Objection, my Arguments stand unshaken, to prove that that Hymn did not belong to the Passover, (at least only) but to the Lord's Supper.

We must now turn back again to the Doctor's 44th page, where he begins to except against my Proofs from the Apostolical Injunctions of Singing: The first which mention'd is James 5. 13. to which he replies (according to his wonted manner) that the word *ſing* is not in the Greek; no, he tells us 'tis *let him ſing* (if it please you). And this Answer he here makes with a very smart Reprimand, both to me and my five Champions, saying that *I know the word SING is not here, and therefore such a Quotation is horrid trifling with our Congregation and the Word of God*; and that *we know the whole stress of the Controversy depends upon the Addition of the word SING, and that we know 'tis added in the Translation.*

Now for my part, I must confess my Ignorance in this Matter, that I know nothing of the word *ſing* being added in this Text, unless he means in that Sense in which every Word of the Verse may be said to be added, viz. because the *English Words* are not the same with

with those in the *Greek Text*, *verbatim & literatim* (I borrow a learned Phrase of my Author) and I am apt to think that those worthy Persons know no more of this Mystery than I do, and much less that the *stress of the Controversy depends upon this Addition*.

He tells you further, (p. 46.) *this is not an Injunction to the Church, but only to them that are merry.*

But sure 'tis to all Christians when they are merry and I am satisfied they have ordinarily never more Cause to be so, than when they come before God in his Church.

Pag. 47. He reckons me very inconsiderate in making time of Mirth, and a time of Affliction both one; yea praying under a Sense of Affliction, and singing for Joy, he saith according to me, must be the same thing.

But in what part of my Book have I spoke after this inconsiderate manner? Indeed I say what the Scripture saith, and what all serious Christians know, that they have Cause to rejoice, upon divers Considerations, in a time of Affliction, as well as to mourn in time of Prosperity.

He goes on (pag. 48.) to make Sport of my little Skill in Greek, because to explain the word *merry* I have cited ¹ two Texts where the same word is used and add ² two more to shew it's the constant Duty of Christians to be *merry or joyful in the Lord*. He will have it, without any ground, that I thought it was the same word used in all these Places, but he was herein mistaken.

The Doctor falls next into a Fit of Compassion, and pities me that I have lost all my Labour, in that I have not found out the word *SING* in the Original. But his Pity here exercised without need, for I have lost no Labour

¹ Acts 27. 22, 25. ² Phil. 4. 4; 1 Thess. 5. 16.

or ever shall, in searching for that which I believe impossible to find, viz. the English Word *sing* in the Greek Text, which is the only Sense in which there is need of any laborious Search to find it.

He spends the next five Pages in speaking to my² two other Apostolical Injunctions of Singing, and observes I have left out of them these Words, *and making Melody in your Hearts, and with Grace in your Hearts*; and it is true I did so, and made a Stroke—to shew I had so done, which Stroke we shall learn afterward from the Doctor to be the Hebrew *Makkaph*. But the only true Reason for my leaving out these Words was, because I was then proving *Singing it self to be a Christian Duty*, and not discoursing about the manner of its Performance; to which these Words that are omitted appertain. But my Animadverter (p. 52.) will have me to have proposed a very different Design in it, namely, to insinuate that I would have Persons sing (as² he hath represented the Israelites singing at the Red Sea) *without any Grace in their Hearts*; yea that it is their Sin if they do not sing *without Grace in their Hearts*; for thus he speaks, (p. 52.) I have more than once³ asserted the Necessity of Grace in the Heart, for the right Performance of this and other Duties in Religion. But let us withal observe the good Temper of the Man here, that he is so kind to grant us that the word *sing* is in these Texts.

Thus far my Aurbor hath been animadverting upon my first Chapter. He makes no Reflections upon my second (as I can observe) except in pag. 28. where he rather grants than denies all that I have said in it. My next Chapters he wholly passeth over without any particular Remark. But then in my fifth Chapter he

fin 8

Ephes. 5. 19. Col. 3. 16. ² *Animad. p. 32.* ³ *Es. p. 37, & 56, 57.*

finds abundant Matter to exercise his criticizing Faculty upon, for which you must turn back again to his 18th Page, where he undertakes to prove me either not a competent Judge of Translations, or else not sincere; but guilty of handling the Word of God deceitfully, and doing what in me lies to cheat the Understanding of my English Reader.

You may perhaps think that a Man of such eminent Modesty and Caution as the Doctor is, would not advance such a heavy Charge unless he had very weighty Grounds for it. Let us hear what these are: 'Tis because I asserted that the Divine Book of Psalms is written by the Holy Penmen in Hebrew METRE, and some of them in RHYME, in the vulgar Notion of it. And that he may shew how much I have cheated the English Reader, he first gives you a Definition of Rhyme, *The vulgar Notion* (saith he, p. 19.) *is equal Feet, and a Chiming at the end*; which he afterwards explains (pag. 20, 22, 24) by shewing his Meaning to be, that Rhymes must have an equal Number of Syllables in each Line, and also chime at the end. I confess I always thought (and I am sure I have a great deal of good Company in so thinking) that chiming or making the like Sound at the end of Lines, is sufficient to make them Rhyme, tho there be a different Number of Syllables therein; and if this be not granted, the Doctor hath done ill in charging it upon us as a Fault that we constantly sing in Rhyme; for it is well known that most of our Psalms consist of Lines of different Length.

But before I come to discourse further of the Hebrew Rhyme of the Psalms, I must defend my self (as I can) from his horrible Charge in his Epistle (p. 3) of detracting from the Word of God, and this on purpose to deceive my unlearned Reader, and that because I have let out several Words in the Hebrew Text of Psal. 143. one of which the Doctor seems to take to be the Latin

Particle [&], for so he hath there set it down *Hallelu*
Thova. And these Words are left out (you must
 know) on purpose to make it Rhyme, (thus he tells you,
 23.) and so deceive the unlearned Reader. But on the
 contrary, that I did not omit them on purpose to make it
 Rhyme, is plain, in that instead of four Lines in Rhyme,
 as I have there set it down, there are six, if those Words
 were put in; to make which evident I shall set down the
 whole.

Hallelujah,
 Hallelu eth Jehovah,
 Min hashamaaim,
 Halleluhu bameromim,
 Halleluhu col malachaiv,
 Halleluhu col zebaaiv.

But the true Reason of my leaving out those Words,
 was, because they being but a Repetition of the same
 sense, which is express'd in the foregoing *Hallelujah*,
 and finding it very troublesome to get the Hebrew
 printed, especially with Points, I was willing to con-
 tract it what I could, supposing those few short In-
 stances might be sufficient to shew that the Use of
 Rhyme in Divine Worship is not so horrible, a thing as
 is by some represented, especially seeing I refer to
 authors that have given several more Instances of the
 same kind. And that I might not deceive my Reader
 with this Omission, I did on purpose put in a Stroke
 to denote the Vacancy, by the Omission of these
 Words, which is the usual way of noting such Omissi-
 ons, as one may see, in hundreds of Instances, by
 striking one's Eyes into *Leusden's Compendium*.

My Author tells you this Stroke——is that which
 the Hebrews call *Makkaph*, and indeed he hath craftily
 put it in his Book like a *Makkaph*, thinking, I pre-
 sume, that some that understand Hebrew might look in
 his

his Book, and not in mine: for he knew had he fair
set it down, as I have done, and yet call it a *Mak-
kaph*, such would soon spy out his either *Juggle* or
Jumble.

And now, that his English Reader might easily ap-
prehend what he means by this hard word *Mak-
kaph*, he tells you it is often used in English Words,
' *Priest-hood, Man-hood, &c.* Now are not English Re-
ders much beholden to the Doctor? for whereas here-
tofore they used to call this short Stroke, used to jo-
in Words together, by the *Vulgar Greek Name Hyphe-*
they may now call it by the *learned Hebrew Name*
Mak-kaph.

But now I will leave it to the candid Reader to judge
what Reason he had for that frightful Reflection, p. 20.
*From hence (saith he) it's plain the most sacred and in-
communicable Name of God, which denotes his Essence, viz. Je-
hovah, must be raz'd out of the Book of God to make*
Rhyme for the pleasing of their Fancies,—rather than lay down
their humane Invention of Ballad-singing. And I shall
leave it to the famous University of Cambridge to judge
whether her Doctor hath here given a greater Proof
his *Hebrew Learning, or Modesty and Caution*.

But he has catch'd me (if you will believe him)
another deceitful Trick, and makes a notable Inference
from it; (p. 21.) *I doubt (saith he) the Contrivance*
not his own, because he hath twice miss'd the Verse.

Risum teneatis amici?

And here I should need to make no Apology to
the *Hebrew Reader*, but leave him only to laugh by him-
self: but I think it is but just to inform my *English*
Reader, that I cited those *Hebrew Verses* out of the *Heb-*

¹ But not thus, *Priest—hood, Man—hood*, with a
long Stroke like mine; nor thus, *Priest-hood, Man-hood*
with an *Hebrew Mak-kaph*.

Bible, and not out of the *English* one, and in that they are exactly numbred, as I have cited them, tho not so in the English.

But the great Business remains yet behind, to shew that my Instances do indeed answer my end, viz. to prove that some of the Hebrew Psalms are written in Rhyme, tho if I should have fail'd herein, it had not affected the main Controversy, whether *Singing of Psalms be a Christian Duty*: To the performing of which being in Rhyme, or not in Rhyme, is not essential. Notwithstanding I shall proceed to try the Truth of this Assertion with the Doctor, who says, (p. 19.) *Suppose I had picked out three or four true Verses, both in Rhyme and Metre, out of an hundred and fifty Psalms, can any Man in his right Wits conclude thence that the whole are in Rhyme and Metre? Surely no, but that it rather fell out by chance.*

But methinks any Man in his right Wits will see good reason to conclude they are so, rather than the contrary, if he hath not only some plain Instances of it for a Specimen, but also the concurrent Testimony of learned Hebricians, both *antient* and *modern*, that the Psalms are so; this being a Matter of Fact, the Truth of which depends upon Testimony where an *ocular Demonstration* can't be come at. Of which Testimonies I have given a good Number in my *Essay*, p. 77—79. against one of which the Doctor makes any Exception.

My Animadverter further saith, (p. 24.) *Suppose he had been bound to defend one whole Psalm to be in Rhyme, what a hard Work would he have undertaken?*

Ans^r. How hard a Work soever this may be, that is not impossible I shall now demonstrate, by presenting you with one whole Psalm, in that Form, which, because of the Difficulty of printing the Hebrew with Points, I have written without Points; and instead of them have put it also down in English Characters.

PSAL. 146.

הָלֵל יְהוָה
הָלֵלִי נַפְשִׁי אֶת יְהוָה:
אֲחַלֵּלָהּ יְהוָה בְּחַיִּי
אֲזַמְרָה לֵאלֹהֵי
5 בְּעוֹדִי: אֵל תִּבְטְחוּ
בְּגִרֵּיבָיִם בֶּן אָדָם שְׁאִין לוֹ
תְּשׁוּעָה: תִּצְאָרוּחוֹ
יֵשֶׁב לְאֶרְצוֹ
כִּי־וָם הֵהוּא אֲכַרֵּן
10 עֲשֵׂתֵנִי:
אֲשֶׁר־יִשְׁאַל יַעֲקֹב בְּעוֹדוֹ
שִׁבְרוּ עַל יְהוָה אֱלֹהֵיוֹ:
עֲשֵׂה שָׁמַיִם וָאָרֶץ אֶת הַיָּם
וְאֶת כָּל אֲשֶׁר בָּם
15 הַשֶּׁמֶר אֶמֶת לְעוֹלָם:
עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים
נָתַן לֶחֶם לְדַעְבִּים
יְהוָה מֵתִיר אֲסוּרִים:
יְהוָה פָּקַח עֵינָיו
20 יְהוָה זָקַף כַּפּוּפִים
יְהוָה אָהֵב צְרֻקִים:
יְהוָה שָׁמַר אֶת גֵּרִים
יְתוֹם וְאַלְמָנָה
יַעֲרֹר וְדָרַךְ רִשְׁעִים
25 יַעֲוֶשׁ: יִמְלֹךְ יְהוָה
לֹא־אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר הָלֵל יְהוָה:

PSAL. 146.

Hallelujah.

Halleli naphsi eth Jehovah.

Ahallelah Jehovah bechajai :

Azammerah lelchai

Behodi. al tibtechu

Bindibim, beben adam, sheen lo

Teshuhah. Teze rucho,

Jashub leadmatho :

Bajom hahu abedu

Eshthonothaiv.

Ashre sheel jahakob behezro,

Sibro hal Jehovah elohaiv :

Hoseh shamaim, vaarets, eth hajam ;

Veeth col asher bani :

Hashomer emeth leholam :

Hoseh mishpat lehashukim,

Nothen lechem larehebim :

Jehovah mattir asurim.

Jehovah pokeach hivverim :

Jehovah zokeph chephuphim :

Jehovah oheb zaddikim.

Jehovah shomer eth gerim,

Jathom vealmanah

Jehoded : vederech reshaim

Jehavveth. Jimlock Jehovah

olam, elohaich, zion, ledor vador. Hallelujah.

The meanest Rhyme in all this Psalm is what the present Hebrew Poets call a ¹ *passable Rhyme*. The rest are all such as they call ² *comely* and ³ *commendable* ones; ⁴ *Buxtorf* informs us.

And can any one in his right Wits (to use my Author's Phrase) think that all these Rhymes happen merely by chance throughout this whole Psalm, and many more which I could easily give you? And would I would give you, as hard a Work as it is, were it that I expect that the whole Book of Psalms will shortly be published, according to their Metre and Rhyme by the Learned *Le-Clerk*, now Professor of the Languages and Philosophy at *Amsterdam*, who hath already published a learned Essay in *French* concerning the Poetry of the *Hebrews*; shewing it is like that of vulgar Languages, consisting chiefly in Rhyme; where he promises to publish the whole Book of Psalms that Form, as he hath already done the Songs of *Ses*, and some other Poems found in the Pentateuch. Whence it appears that Singing even in Rhyme is above three thousand Years standing, which is something older than the Time of *Beza* and *Calvin* in the Age; notwithstanding what the Doctor saith to the contrary, together with his Reverend Dr. *Watson*, his two *Jesuits*, upon whose Authority the whole Narrative depends. In Defence of which my Animadverter complains (p. 3. 4.) of my not allowing it the Title of Reverend, leaving me to his Challenge, tho' himself presently after treats a much more Reverend Doctor and Bishop of the Church of England in a very rude manner, only for a Mistake, not point of History (as he affirms) but of another

Singing of Psalms vindicated. 39

ture, tho he hath shewn himself a zealous Defender of, and hath suffered for the Protestant Religion, and hath never treated it in that ill manner as his own Reverend Doctor hath done, in that very Book which he cites; tho he would make the Reader believe as if what I reflect upon Dr. Watson for, was a Difference which happened between him and Dr. Cofin long ago, and about another Controversy, and so nothing at all to the present Matter about Singing, and that I mention it only to raise a Dust in blind the Eyes of my unwary Reader. Whereas the truth is, that Difference which he intimates to have been long before, is the main Subject of that very Book, (printed at London, Anno 1684.) out of which our Author cites his ugly Reflections upon singing the Scripture-Psalms, translated into Metre and Rhyme: and 'tis that very Book in which Dr. Watson makes those 'scurrilous and protane Reflections both against the Reformers here and beyond Sea, which Reformers our Author (in his decent and genteel Language says, pag. 6. we (that sing Psalms) Ape as our beloved Founders.

And here I shall (to satisfy the Desire of several worthy Friends) contrary to my first Intention, give you part of the Song of Moses at the Red Sea, as published according to its Rhyme by the Learned *Le Clerc*, as followeth.

As I have truly represented them in my Essay, p. 81, &c.

EXOD. 15. 1, &c.

אשירה ליהוה
 כי נאה נאה
 סוס ורכבו רמה
 בים : עוזי וזמרת יה
 ויהי לי לישעה
 זה אלי ואנוהו
 אלהי אבי וארממנהו :
 יהוה איש מלחמה
 יהוה שמו :
 מרכבת פרעה
 וחילו ירה
 בים ומבחר שלשיו טבעו
 בים סוף תהמת
 יכסמו
 ירדו במצולת
 כמו אבן &c.

The rest may be seen in the Author.

Note, in the 14th Line of this Song the Suffix MO used instead of MO, contrary to the constant Usage of the Hebrew Tongue, which (as the Learned Le Clerc observes) is for the sake of the Rhyme.

EXOD. 15. 1, &c.

Ashirah laihovah
 Chi gaoh gaah
 Sus verochēbo ramah
 Bajam. Hazi vezimrath jah
 Vajehi li lishuhah
 Zeh Eli veanvéhu
 Elohe abi vaaromeménhu.
 Jehovah ish milchamah
 Jehovah shemo.
 Marcheboth pharoh
 Vechelo jarah
 Bajam. Umibchar shalishaiv tubbēhu
 Bejam suph tehomoth
 Jechasejúmu
 Jaredu bimzoloth
 Chemo eben, &c.

The rest may be seen in the Author.

*Note further, that this and all the other Examples I
 have given you of the Hebrew Rhymes, are exactly
 agreeable to the Hebrew Text, without varying or
 transposing any Word or Letter; which I note, lest
 the Readers should be told I have now corrupted the
 Divine Oracles to make them rhyme, as before they
 were told, I raz'd the most sacred Name of God out of the
 Bible, for the same purpose: But through Grace I dare
 do neither, because of the Fear of God.*

But

But now I expect my Animadverter will fall a counting the Syllables in each Line, and because he finds them very different one from another, will presently say they are neither *Rhyme* nor *Metre*. But let it be considered that tho we could give no Instance out of the best English Poets and others, of such kind of unequal, and (to an unskilful Person) seemingly irregular Verse, yet for it would be very unreasonable against such Evidence and so many Testimonies of those that are the most proper Judges in this Matter, to say the Psalms are not written in Hebrew *Rhyme* and *Metre*, because not agreeing with the Rhymes and Measures of other Languages.

But those that are acquainted with Pindarique Verse know that there is to be found in the best Poets a great an Inequality and seeming Irregularity as this is. To evince which I have transcrib'd Mr. Cowley's Pindarique Ode upon the Passion of Christ.

A Pindarique Ode upon the Passion of
Christ, by Mr. *Abraham Cowley*.

(1)

E Nough my Muse of earthly things,
And Inspirations but of Wind,
Take up thy Lute, and to it bind
Loud and everlasting Strings;
And on 'em play, and to 'em sing
The happy mournful Stories,
The lamentable Glories
Of the great crucified King.
Mount'uous Heap of Wonders! which doth rise
Till Earth thou joinest with the Skies!

Singing of Psalms vindicated. 43

Too large at bottom, and at top too high
To be half seen by mortal Eye.
How shall I grasp this boundless thing?
What shall I play? What shall I sing?
I'll sing the mighty Riddle of mysterious Love,
Which neither wretched Men below, nor blessed Spirits above,
With all their Comments can explain,
How all the whole World's Life to die did not disdain.

(2)

I'll sing the searchless Depths of the Compassion Divine,
The Depths unsathom'd yet
By Reason's Plummet, and the Line of Wit,
Too light the Plummet, and too short the Line,
How the eternal Father did bestow
His own eternal Son, as Ransom for his Foe,
I'll sing aloud that all the World may hear
The Triumphs of the buried Conqueror,
How Hell was by its Prisoner captive led,
And the great Slayer, Death, slain by the Dead.

(3)

Methinks I hear of murdered Men the Voice,
Mix'd with the Murderers confused Noise,
Sound from the top of Calvary :
My greedy Eyes fly up the Hill, and see
Who 'tis hangs there ! the midmost of the three :
O how unlike the others he ! (Tree !
Look how he bends his gentle Head, with Blessings from the
His gracious Hands, ne'r stretch'd but to do good,
Are nail'd to the infamous Wood,
And sinful Man does fondly bind
The Arms, which he extends t' embrace all humane Kind.

(4)

Unhappy Man, canst thou stand by and see

All this as patient as he?

Since he thy Sins does bear,

Make thou his Sufferings thine own,

And weep, and sigh, and groan,

And beat thy Breast, and tear

Thy Garments and thine Hair,

And let thy Grief, and let thy Love,

Through all thy bleeding Bowels move.

Dost thou not see thy Prince in Purple clad all o're,

Not Purple brought from the Sidonian Shore;

But made at home with richer Gore?

Dost thou not see the Roses which adorn

Thy thorny Garland by him worn?

Dost thou not see the livid Traces

Of the sharp Scourges rude Embraces?

If yet thou seekest not the Smart

Of Thorns and Scourges in thine Heart,

If that be yet not crucify'd,

Look on his Hands, look on his Feet, look on his Side,

(5)

Open, O open wide! - the Fountains of thine Eyes,

And let 'em call

Their stock of Moisture forth where e're it lies:

For this will ask it all.

'Twould all (alas!) too little be,

Tho thy salt Tears came from a Sea.

Canst thou deny him this when he

Has open'd all his vital Springs for thee?

Take heed, for by his Side's mysterious Flood,

May well be understood,

That he will still require some Waters to his Blood.

Singing of Psalms vindicated. 45

Here you may easily observe how different one Stanza from another, and how the Lines differ in the Number of their Syllables and Feet, and how variously they come one with another. Now my Author, according to this Poetry, must pass the same Sentence upon these Verses, as he does upon my Examples, p. 24. where he saith, that in all my Examples pick'd out from p. 8, to 148. *I can't find one true Verse.* And a little after he shews wherein their Defect lies; "This (saith he) is not Metre, and therefore never intended for Rhyme; for the first Line hath nine, and the last but eight (Syllables), and Solomon saith, *the Legs of the Lame are not equal.*

What will he then say of this last Stanza in Cowley? By this is no true Verse nor Metre, and therefore never intended for Rhyme: for the first Line hath twelve Syllables, the next but four; the third hath ten Syllables, the next but six, &c. and Solomon saith, *the Legs of the Lame are not equal.*

*Alas, great Cowley! famous in thy time,
It now appears thou'st neither Verse nor Rhyme
In these unequal Lines, which lamely go—
Silence! the Cambridg-Doctor says 'tis so.*

Thus the Doctor having in his own Conceit exposed Folly, he concludes this Head in a triumphant manner: "If (saith he) Men will be wilful and obstinate, and put themselves and others to trouble, their Ignorance and Pride must be exposed to the view of all—And in case they shall any more insist upon this Subject, I will make it so manifest that every English Reader shall be capable to understand (Very cautiously promised Sir!) And then whether those Ministers will confess their wilful or ignorant Opposition against the Truth, or not, I can't help
" it.

" it. For if ¹ all those Gentlemen do understand
 " brew, then 'tis a wilful and premeditated Cheat; if they
 " do not understand it, then it's *Presumption* in them
 " oppose ² them that do. But now suppose all these
 " were true, what had this been to ³ us under the
 " *Yoke*? For we are deliver'd from that ⁴ *Yoke*
 " Bondage which the Jews lay under. He tells us
 " ther, " That the King's Daughter (the Church)
 " now all-glorious within, and is to act all her Duties
 " from a Principle of Grace and Holiness within.
 " may well ask the Doctor upon this, Whether the
 " Church, under the Jewish Dispensation, were not
 " perform all their Duties from the same Principle? And
 " whether an *inward Principle* of Grace and Holiness
 " exclusive of all *outward Helps* to Devotion? Our Author
 " seems to take the Negative in the former, and the
 " Affirmative in the latter, and goes on to tell us, (as
 " he spake from the Experience of his own peculiar
 " *Qualities* and *Flesh-Mortification*) that the Church
 " needs no *Flesh-pleasing Tunes* or *musical Rhymes* to make
 " merry.

¹ Thus it appears that Josephus, Eusebius, Hieronymus,
 Augustin, Theodoret, Gomarus, Mercerus, Bunsen,
 Le Clerk, and others, cited in my Essay, who say the same
 with us, in this Matter, were also (according to the
 and cautious Censure of this Judge) either all wilful and
 meditating Cheats, or else presumptuous Ignoramus's.
 ing no doubt such as himself. ² Is it nothing to us that
 are commanded to sing these Psalms as well as they?
 singing of Psalms was a Yoke of Bondage to the Jews,
 sign they were indeed very dull Souls! and might perhaps
 like Machines without any spiritual or internal Joy,
 Doctor tells us they did, p. 32.

At his 54th Page he comes to descant upon some
 things in my last Chapter concerning the *Lawfulness of*
singing by artificial Tunes. And here he finds great Fault
 with my second Position, *That in many of the external*
MODES and CIRCUMSTANCES of Divine Worship there
is no particular Prescription in the Word: but Christian
Churches are left at liberty, in THESE THINGS, to OR-
der them so as they shall judge best for EDIFICATION.
 Now, I don't say, as the Doctor will needs inter-
 prete my Meaning, that it is at the liberty of Christian
 Churches to bring in new *Parts* of Divine Worship,
 only to order those *accidental Modes and Circumstances*
thereof, as are not particularly prescribed in the Word;
 but that there are many such every one must needs
 know, whereof some Instances have been given, p. 15.
 Nor can I see any thing like that Contradiction, which
 he speaks of, between this and my next Position, which
 is to the same effect, *This Liberty, as I conceive, does not authorize*
a Number of Men in a Christian Church to prescribe RITES
EXTERNAL MODES of Divine Worship, according
to their own Judgments, and IMPOSE them upon all other
of the same Communion. But these things ought to be ordered by
the mutual Agreement of at least the MAJOR PART of the
Members of it. Where I make great Difference
 between agreeing upon external Modes and Circumstances
 of Divine Worship (which I take to be in the Power of the
 Major Part of a Church, so far as to warrant their own
 Use therein) and the *imposing* such Modes and Cir-
 cumstances upon all others, in their Congregation,
 which I believe not to be in the Power, even of the
 Major Part, who ought still to bear with the minor
 Part, tho they approve not of those different Modes
 and Circumstances agreed upon by them, as the mi-
 nor Part ought also to bear with, and not violently
 oppose things of this nature, when agreed upon by
 the Major. Nor do I see how this makes way for
 all

all those Impositions found among some, as he estimates.

The Doctor hath a mind next to catechise the, (p. 56.) and I shall briefly answer his Questions:

1st. Whether by Churches I do not intend the Brethren in each Church that have the Power of Discipline?

Ans. Not the Brethren only, for in Matters relating to the Worship of the whole Church, all the Members ought to judge for themselves.

2^{dly}. Whether there be not some of them particularly appointed as Helps in Government—And whether seven of these be not a *Coram*? (*Note*, Some the famous University of Cambridge would have *Quorum*).

3^{dly}. Whether this be not the present Form of Government exercised in Mr. Allen's Congregation?

Ans. No.

4^{thly}. Whether four of these seven, upon any Difference arising, have not Power to determine the Matter they being the major Part?

Ans. We have no such four or seven.

5^{thly}. Whether if any Rites or external Modes of Divine Worship be determin'd by them, as most for Edification, they have not a Power to impose them upon all others in their Communion?

Ans. No, tho' they were not only 4 or 7, but the major part of the Church, they have no Power to impose them upon all others in their Communion, but only to practise according to them themselves, and endeavour to convince others of their Fitness with a Spirit of Meekness; as the rest have no rightful Power to make Disturbance in the Church, because of the Practice of the major Part, according to such Modes.

He saith, (p. 57.) I ought to explain my self, next, how a *Tune* can be a *general Rule*?

Answer. Because it directs all those that understand it, to order their Voices in singing after an agreeable and harmonious manner, so as to avoid Confusion.

As to those Citations which the Doctor makes out of Authors, (p. 59.) to shew that nothing should be done in Divine Worship but what is contain'd in Scripture; readily grant all they say, supposing their Meaning to be this, viz. that all things, even the very accidental parts of Divine Worship, ought to be agreeable to the general Rules of Scripture, and that all the essential parts of Worship ought to be warranted by particular express Rules thereof.

Thus I have sincerely, and as briefly as I could, endeavour'd further to vindicate this religious Practice of singing the Divine Praises, which I heartily believe to be from Heaven, and not of Men. Notwithstanding this, I make it not our Shibboleth, as this Author falsely charges us, (p. 32.) Nor is there any Ground to accuse the Practice, as he does, (p. 12.) with being the Cause of Divisions. If ever such a Consequence hath follow'd, it is not, with him, 'tis Matter of Lamentation; but not to be attributed to the Practice of this Duty, but to those Divisions and Commotions, which our Saviour speaks of as the Consequence of his Coming, are to be reckon'd the natural Effect of his Gospel of Peace; which are not to be attributed to the Gospel itself, but to the Malice of the Devil, taking occasion therefrom to stir up the Passions and ill Tempers of Men against it.

My Animadverter also shews himself a false Accuser, and dangerously intimating in his Epistle, (pag. 14.) that the Quaker was turn'd out of his House, and his Salary taken from him, because of his Dissent from us in this Controversy;

D

verss;

versy; whereas his Place is conferr'd upon a Person as much differing from us in the point of Singing as himself. And the Author of the Queries well knows that it was not we, but one nearer to himself, was the Cause of his being desir'd to quit his Lodgings, of which, I suppose, the Doctor could not be ignorant.

We can call God to witness, that we desire not to impose upon any; but are cordially willing lovingly to walk together, in those things wherein we are agreed and not to judg those that differ from us.

The Lord make us to abound in Love one towards another and in the Knowledge of, and Zeal for, this and all other Divine Truths.

POSTSCRIPT.

LET it not seem strange to any to see so many Lines together ending alike, in the foregoing Examples, there being no less than seven Lines together ending in [*im*], in the preceding Psalm, and five ending in [*ah*], in the beginning of the Song of *Mosis*: tho this be not so usual in our English Poetry, 'tis more frequent with the best Hebrew Poets; not only to make several Lines together, but even all the Lines of a whole Song to end in the same Letter, as one may see in ¹ *Buxtorf*. And several such *Rhythmical Songs* are now sung by the Jews in their Synagogues; One of which (to put the Matter out of doubt) I have taken the Pains to transcribe out of their Book of Prayers and Songs, printed at *Venice*, in *Octavo*, 1624, in the

printing which with the Points, I shall, as before, express it also in our vulgar Character, in which I sometimes found a *quiescent Sheva*, and suppress a *Sheva mobile*, which is a Licence frequently used by the Hebrew Poets, in composing and scanning their Verse, as *Castor*¹ notes, instancing in this very Song.

אֲדוֹן הוֹלָם אֲשֶׁר מֶלֶךְ בֶּטֶרֶם כֹּל יֵצִיר נִבְרָא
לַעֲת נַעֲשֶׂה בַחֲפָצוֹ כֹּל אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא
וְאַחֲדֵי כִכְלוֹת הַכֹּל לִבְרוֹ יִמְלֹךְ נֹרָא
וְהוּא הִיָּה וְהוּא הוּהָ וְהוּא יִהְיֶה בַתְּפֹאֶרֶת
וְהוּא אַחֵר וְאֵין שֶׁנִּי לִהְמַשְׁכִּיל וּלְהַחֲבִיר
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעוֹן וְהַמַּשְׁחָר
בְּלִי עֵרֶךְ בְּלִי דַמְיוֹן בְּלִי שְׁנִי וְתַמוּנָה
בְּלִי חֲבוּר בְּלִי פְרוּר גְּדוֹל כַּח וְגִבּוֹר
וְהוּא אֵלֵינוּ וְחַי גּוֹאֲלֵנוּ וְצוֹר חֲבֵלֵנוּ בְּיוֹם אֶקְרָא
וְהוּא נֹסֵי וּמְנוֹסֵי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא
בִּירוֹ אֶפְקִיד רוּחִי בַעֲת אִישׁוֹ וְאֶעֱיִיד
וְעַם רוּחִי גִוִּיתִי אֲדַנִּי לִי וְלֹא אֲדַנִּי

Adon holam asher malach betereḡ kol jezir nibrā
le'eth nahfah bechephzo chol azai melech shemo nikrā
Veachre chicheloth hacol lebaddo jimelech norā
Vehu hafah vehu hoveh vehu ijeh bechipharah
Vehu echad veen sheni lehamshilo ulhachbirah
Beli refhith beli thachlich velo hahaz vechamishrah
Beli herech beli dimjon beli shienui uchemurah
Beli chibbur beli phirud gedol choach ugeburah
D 2 Vehu

¹ Theſaur. p. 615, 616.

Vehu Eli vechai goli vezur chebli bejom zarah
 Vehu nissi umanosi menath chosi bejom ekra
 Bejadô aphekid ruchi beheth ishan veahirah
 Vehim ruchi gevijati Adonai li velô ira

Supposing it may be some Gratification to the Reader, I shall also give you the Sense of this Song in English Prose, as followeth.

“ The Lord of the World, who reigned before any
 “ Creature was form’d, received then the Name of
 “ King, when every thing was made by his Will; this
 “ venerable One shall also reign by himself alone when
 “ every thing is accomplished. He was, is, and shall
 “ be in Glory. He is *one*, and there is not a second to
 “ liken to him, or associate with him, without Begin-
 “ ning; without End; and his is the Strength and Do-
 “ minion, being incomparable, and without any Simi-
 “ litude, immutable and unchangeable, without Com-
 “ position or Dissolution, great in Strength and For-
 “ titude. He also is my God, and my Redeemer
 “ liveth, and is the Rock of my Inheritance in the day
 “ of Trouble. He also is my Banner and my Refuge
 “ the Portion of my Cup, in the day when I call upon
 “ him. Into his Hand will I commit my Spirit, both
 “ when I sleep and wake. He is my Lord, [being pre-
 “ sent] both with my Spirit and Body, therefore I will
 “ not fear.

FINIS.

Reader ;

D^{R.} Ruffel having in the Epistle to his Animadversions upon Mr. Allen's Essay about Singing, singled me out from the rest of the Subscribers, and spent about ten Pages upon me, I was ready to think the Doctor would not be the only Person that would accuse me of too much Easiness if I took no notice of it. It cannot but reach me to the quick to be charged with Disrespect to my Father's Memory, which I hope I shall honour as long as I live ; and could I think that the Doctor, who on all occasions falls so foul upon Calvin, had any cordial Respect to one that adhered to his Doctrine, I should think myself obliged to return him Thanks, for writing with so much Reverence about him. I never knew that a Son's giving of a Judgment different from his Father, and publishing it to the World, was inconsistent with a due Respect to his Father's Memory ; and *an ipse dixit*, especially from one who I fear studies Physick more than Ethicks, is sufficient to convince me that it is so. I question whether the Doctor be in all things of his Father's Judgment. He was but just enter'd upon the 6th Year of my Age when my beloved Father exchanged this Life for a better ; and 'tis not very probable that he should, I do not remember whether he did, instruct me in the Grounds of his Opinion, or Disrespect to Singing ; and seeing he never, to my Knowledge, wrote upon that Subject, I must needs be unacquainted with them ; and therefore it is impossible for me to answer them.

But it seems the Doctor is pleased to be my Advocate as well as my Accuser, tho I believe no judicious Persons will think that he deserves a Fee for it. He is pleased to transfer the Blame from my self to others : but I declare
 D 3 that

that no Man ask'd me to subscribe the Epistle prefixed to Mr. Allen's Book but the Author of that Book; I do remember that I had any Discourse with one of the Subscribers concerning that Affair, till I had set my Hand to it, And Mr. Allen had no occasion to be very importunate with me to subscribe, for I did it very freely, and do not yet see cause to repent it.

Tho. Harris

APPENDIX, containing a further
Vindication of the aforesaid Essay;
 from Mr. Marlow's Remarks up-
 on it. By the same Author.

WHEN I had finished the foregoing Remarks upon Dr. *Russel's* Animadversions, there came to my hand a Treatise upon the same subject (with several Reflections upon my Essay) written by Mr. *Isaac Marlow*, of which when I read the Title, *The Controversy of Singing brought to an end*, I thought it must needs either convince me that I had all this while been in the dark about this Matter, or at least that it would require much Time and Consideration to vindicate my *Essay* from the Opposition therein made against it.

But reading and considering the same Treatise, I soon found my self under mistaken Apprehensions about it, and that it had no more brought this Controversy to a satisfactory end, than the many Determinations of the *fallible Chair* hath put an end to the Controversies between it self and those that reject its Authority.

Yea, the further I read I was still the more confirm'd in my Thoughts, that there was no real need to add any thing to my former Remarks in vindication of the Arguments used in my Essay; Mr. *Marlow's* Remarks being so much the same with the Doctor's, as if they had compared Notes together, and agreed to make up the Deficiency of their Arguments by the Number of Opposers.

Upon this I was much inclin'd to let this latter Treatise

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life pass in silence, supposing our Churches in the danger of being turn'd aside from the Practice of this excellent Duty by this Author, he being no Member of any of them, tho he hath been so formerly, and still speaks of our Churches in his Epistle, as if he were of them.

But wihal considering that every one into whose Hands his Book comes, might not quickly see through it, and that some perhaps might fancy that it had answered its *swelling Title*, I therefore complied with the earnest Desire of several worthy Christians to make some brief Remarks upon this also, which having finish'd, I read it to, and it had the Approbation of those five worthy Ministers who recommended my Essay, and the foregoing Remarks, as also of several other judicious Brethren.

This Author hath also (just as the Doctor had done before him) endeavour'd to confuse the Minds of his Readers, by striving to perswade them that the Design of my Book was not only to prove that *singing the Praises of God in a proper Sense*, viz. *with the Voice is a Christian Duty*; but also that 'tis no less than a Christian Duty to sing them just in that manner in which is usually practis'd, viz. *in Metre and Rhyme, and with artificial Tunes*. Whereas he could not but know that I had sufficiently declared in my Essay, (*chap. 5, 6.*) that I plead not for these as *essential to the Performance of the Duty*, but only *requisite for the more regular and orderly Performance of it*: Upon which Consideration this way of Singing is used by the Generality of *Protestants*.

It is the second Part of his Book wherein Mr. A hath set himself professedly to oppose my Essay, tho he hath also scatteringly made some Reflections upon it in his first Part, all which (so far as I judg needful) I have brought in, as they refer to the several Chapters of my Book,

Chap. I. In my first Chapter I prove singing the Divine Praises in general, to be a Christian Duty from these three Mediums: 1st. From its being a *moral Duty*. 2^{ly}. From the *Example of Christ*. 3^{dly}. From the *Apostolical Injunctions* thereof.

As to my first Medium he complains, p. 43, 44. (as the Doctor had done before him) that I therein send him to the *dark Guide of the Light within*. To which I have made a sufficient Reply in my foregoing Remarks, 16, 17.)

Of my five Arguments by which I prove *Singing the Praises of God a moral Duty*, he only objects against the first, viz. my first and third.

My first Argument in my Essay, (p. 8.) is this, 'Tis a *moral Duty for Men to praise God with all the Faculties wherewith he hath endowed them*. To this he replies, (p. 28.) First, that he takes not *Singing* to be a distinct Faculty, but only a peculiar Mode of exercising our Faculties. On the contrary, I think it is very plain that *Singing* is a distinct Faculty as well as *Speaking*, and that according to the Definition of *Faculty* which he gives us in his Dictionaries, that it is a *Power to do or speak*: certainly we have as well a natural Power to *sing* as to *speak*, and these Powers or Faculties are so far distinct, that none I suppose will say that every one that *sings* doth at the same time *sing*, tho I confess there is far an Agreement between them, that every one that *sings* with an *articulate Voice*, may be truly said therein to *speak*: notwithstanding which, *Singing* is a distinct Faculty, and not a Mode of *speaking* only; as much as a *Man* and a *Beast* are distinct Creatures, tho both comprehended under the general Name and Notion of *Animal*; *Singing* admitting of various distinct Modes of its Performance as well as *Speaking*.

Secondly. He saith, that by this Argument we may as well bring *Dancing, Laughing, Shouting, and Whistling* into Church.

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Church-Worship, for these are as much Faculties as Singing.

Ans. 1. I grant these are *Faculties* or Powers, which we are endowed, as well as Singing, and therefore I doubt not but the Light of Nature obliges us to use these (as much as in us lies) for the Glory and Praise of God.

But, *2.* I agree with him, that all our Faculties are not ordinarily to be exercis'd in *stated Church-worship* for tho' the *Light of Nature* be sufficient (if duly attended to) to teach us that we ought to use all our faculties for the Glory of our Creator and Benefactor yet I count it not so perfect a Guide as sufficiently instruct us what peculiar Faculties we should employ in *stated Church-worship*, or how we should use them therein, without the more perfect Guidance of the Word. And therefore,

3. Seeing it is evident that not only the Dictate of Reason teach us to use the Faculty of Singing to the Praise and Glory of God, but also the Scripture directs us to use it in *stated Church-worship*, (as is abundantly proved in my Essay, &c.) therefore I conclude singing the Praises of God to be not only a moral Duty but also to be perform'd as a part of *Church-Worship*. But there is no Reason thence to conclude the same of Dancing, Laughing, &c. forasmuch as we have no Precept nor Example (as I know of) in Scripture for such a Use of these latter Faculties.

My third Argument in my Essay, (p. 10.) is, *whatsoever was ordain'd in the Church of God, and prov'd by him, before the giving of the Law at Mount Sinai and never afterward declared to be typical, is a moral Duty.* And that singing the Praises of God was thus practis'd I prove from *Exod. 15.* and thence conclude it is a moral Duty.

To this he replies, (p. 29.) that if this Affirmation

then Dances be moral Duties, for these were practis'd before that time, (Exod. 15. 21.) and these Dances never declared to be typical.

To which I answer (as I did in my Essay, to the Objection which I supposed would be made about use of musical Instruments with Singing, mention'd in the same Chapter) That there is no Evidence in the Text that either these Dances or musical Instruments were used by them in the *Church of God* as such; those Dances of the Women with Musick (mention'd ver. 20.) seem plainly to be spoken of as a Consequence of their religious Thanksgiving in the Church-assembly, mention'd in the foregoing Part of the Chapter, as it is still usual with many after the Church-Sermon of a publick Thanksgiving is over, to exhilarate themselves more separately with Feasting, Dancing, and other Expressions of Joy, which I mention (not approving it but) only for *Illustration* sake.

These are all the Exceptions that I can observe this Author to make against my first Chapter in that part of the Book wherein he professedly writes against my saying; but in the former Part of his Book he also objects against the other Proofs which I have alledged for singing the Divine Praises, of which the second is the *Example of Christ*, Mat. 26. 30. Mark 14. 26. To this Mr. M. replies, (p. 15.) "That the Greek word *hymneo* in those Texts is not a word limited in its Signification to *Songs* of Praise, but properly is used simply to praise or give Thanks, and also to lament or complain. And lest he should be ask'd how he knows this (himself I suppose not pretending any Knowledge in the Greek Tongue) he mentions several Authors who (he tells us) do not limit the word to *Songs of Praise*.

But pray observe, that tho this be true, that this word *hymneo* be not limited only to Songs of Praise, it will

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will not prove (what this Author affirms) that it is properly used, or signifies simply to praise: for 'tis possible the word may sometimes signify, in a large Sense, simply to praise, and yet the primary and proper Signification of it may be to sing Songs of Praise. And that is so, will appear by considering the Authors cited by himself. In setting down whose Words, when in English, I shall for the sake of the English Reader close them within these Marks [], that so the Sense may be compleat, tho those Words are omitted, the same shall be done in the like Cases afterwards. These Authors indeed mention other Significations of this Word, but none of them mention those other Significations as its proper one; but on the contrary, they still teach us that singing of Praise is the primary, and the proper Signification thereof, and the other but consequent and figurative Senses of it. Thus Leigh (one of those alledged by my Author) tells us in his *Cyclopaedia sacra*, that [*ὕμνος*] a Hymn, is a SONG to be sung with the Voice only; and that *hymneo* signifies primarily [*hymnum cano*] to SING a Hymn; and in the Margin tells us, [*canere est, & laudes Deo ad aras dicere*] to sing, and to sing Praises to God at his Altar. This he tells us as the proper Signification of the word, tho he mentions others as less proper Acceptations of it. Sympsor, in his *Lexicon*, puts down as the primary, so the proper Signification [*hymnum, hymnos cano*] to sing a Hymn or Hymns; and a Hymn he tells us is a Song containing Praises to God in the Commemoration of his Benefits, and to be uttered with the Voice. Constantine also, in his Greek Lexicon, sets down as the primary and proper Signification of this word [*ὕμνον, hymnos canto*] to sing a Hymn or Hymns, and derives [*ὕμνῃς, Cantator, Poeta*] a Singer, a Hymnos, [*ὕμνος*] he tells us signifies [*laus Dei, proprie Cithara veteribus carebatur*] the Praise of God.

Gods, and properly that which by the Antients was sung
 with the Harp. 'Tis true he also tells us, that *hymneo*.
 signifies [conqueror] to complain, but then it is evident
 that he means not that it signifies any kind of complain-
 ing, but only that which is made in mournful and com-
 plaining Songs, for he tells us, [*ὕμνον, apud Poetas*
tragicos accipi pro cantatione lugubri] that a
 Hymn is taken especially among the Tragick Poets for
 a mournful Song. And the learned Mr. Ainsworth does
 so translate the word (as our Author represents him)
 simply Praise, (as if it signified no more) but he tells
 us (on Psal. 3.) that there be three kinds of SONGS men-
 tioned in this Book, of which one (he tells us) is called
 a Hymn, in Greek *Hymnos*, a Hymn or Praise; by which
 it is evident this learned Author intended to inform us,
 that a Hymn is a Song of Praise, this being but one Partic-
 ular comprehended by him under the general word
 Song. And in like manner the learned Dr. Owen (on
 Job. 2. 12.) teaches us that the primary and proper Sense
 of the word *hymneo* is to sing Praise; and adds, "That
 tho the Hebrew word [חַמְּלָה] Psal. 22. 24. be ren-
 dered simply to praise, yet its most frequent Use,
 when it respects God as its Object, is to praise by
 Hymns or Psalms, as the Apostle here, [*ὕμνων ὡς*
ὑμνίζω υμῖν] I will sing Hymns unto thee, or [*de*
hymnis celebrabo] I will praise thee with Hymns,
 which was the principal way of setting forth God's
 Praise under the Old Testament. And seeing this
 learned Author tells us that this was the principal way
 of setting forth God's Praise under the Old Testament,
 it is unreasonable to imagine that he in the least design'd
 to exclude this way of doing it under the New; espe-
 cially seeing himself and the People under his Care
 were in the constant Practice of this Duty. 'Tis true
 the Doctor understands this Expression, in the midst of
 Church will I sing Praise to thee, to comprehend all
 those

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those Ways whereby the Mediator glorified God as well as Singing, but he in no wise interprets it so as to exclude Singing from being a part of his Work; as is frequent in Scripture to extend a Word or Phrase which properly denotes one part of Divine Worship by a *Synecdoche* to comprehend all. Thus (*Acts 2. 21.*) "call upon the Name of the Lord, which properly denotes Prayer, is by this way of Speaking us'd for the whole of religious Worship, (as appears in that *Salvation* is promised to it) but still tho it comprehend more than Prayer in that Text, to be sure 'tis not exclusive of Prayer, which is the primary Sense of the Phrase, and therefore primarily, tho not only intended therein and in the very same manner we must judge of the other Text as primarily denoting Christ's singing Praise to the Father, (this being the proper Sense of that Expression) tho it here denote not that only. As to his Citation out of *Marlorate*, who tells us that the word *hymnantes* [*non necessario evincit, quod cecinissent*] doth not necessarily evince that they sang: I have not that Author by me; and therefore cannot see whether he hath not more largely explain'd himself; but if he hath not, I doubt not to reject his Interpretation; because the primary and proper Sense of the word being singing-Praise, it therefore (being used in these Texts) doth necessarily evince that they did sing, unless any necessary Reason could be alledg'd to prove they did not. This being a Rule generally agreed upon, that all Words must be taken in their most proper and literal Sense, unless there be some necessity to forsake that for a less proper and figurative one: Which Rule if it be not observed in interpreting Scripture, there will be no Certainty what Sense comes upon it.

Mr. Marlow further tells us, (p. 17.) "We have the Testimony of seven or eight old English Bibles, — that the word *hymno*, Mat. 26. 30, &c. signifies praise or say Grace.

But I reply to this, (as I did in my *Essay*, p. 18.)
 those Translations don't contradict ours, and many
 others there mention'd, which render it they sang, be-
 cause every singing of Praise is praising or saying Grace or
 Thanks; whereupon their telling us they praised or
 Sang, don't so much as intimate they did it not
 Singing. But supposing these Translators intended
 to intimate, (which is not likely, they being them-
 selves in the practice of Singing, as a part of Divine
 worship) it would only follow that they have mista-
 ken the Sense of the Words, those antient Translations be-
 ing made so much from the Original, as from some other La-
 tins, as the Learned Bishop Wilkins tells us in his
 of Preaching, (p. 48.) and they might take the
 in Version [*Hymno dicto*] in the *Vulgar* and *Montanus*
 signify no more than a Hymn being said: whereas in-
 deed it properly signifies a Hymn being sung, for so this
 [*dicere*] generally signifies, in the best Latin Au-
 thors, when used with a Word that signifies any poeti-
 cal Composure. Thus *dicere versus*, in *Virgil*, [*Eclog.* 5.
 2.] is to sing Verses; and *dicere carmen*, in the same
 Author [*Eclog.* 5. line 50, 51.] is to sing a Song; and
laudes, in *Horace* [*carmen seculare*, line 76.] is to
 Praise: in all which, and many other Places where
 used in such Phrases, 'tis rendred [*canere*] to sing,
 those very learned Expositors of these Authors [*in*
Delphini] for the use of the Dauphin.

As to his other Notion of the word to lament or com-
 plain, I refer my Reader to what I have said about it in
 my *Essay*, (p. 19, 20.) and in my foregoing Remarks
 (p. 27.) to which I shall add, *1st*. That tho' the Lexi-
 cons tell us the word sometimes signifies to lament or
 complain; yet it hath been before evidenc'd that they
 denote the primary and proper Signification of the
 word is to sing Praise. And here I would intreat all those
 who can't determine (by their own Judgment) con-
 cerning

cerning the Sense of this and other *Greek Words*, to consider whether it be not an Argument of Weakness or Partiality rather to believe this Author, and the Author, &c. (in their own Cause) about the Sense thereof, than to believe the concurrent Evidence of learned Men, not only Translators, but Lexicographers, who probably never thought of this Controversy when they told us that it properly signifies *to sing*; whose Evidence is the more worthy of their Belief in this, because they are so just in the case of *Baptism* as generally tell the World that the word *baptizo* signifies properly *to dip*, (tho contrary to their own Practice) and *to wash* is only a consequential and less proper signification. When they tell us that it signifies to *lament* or *complain*, it hath been also before evidenc'd that they intend not all kind of lamenting and complaining, but only that which is express'd by lamenting and complaining Songs; and so this Lamenting and Complaining is not oppos'd to, but inclusive of *Singing*. But, should it be granted that the word *hymno* sometimes signifies *to praise* in some other manner than by Singing, and also that it sometimes signifies to lament and complain, otherwise than by singing, lamenting and complaining Songs, (to grant either of which I can find no Reason, from any of those learned Authors that treat of the Word) yet it being evident that these are not the proper and primary Senses of the Word, but *Praise*, we ought by no means in interpreting the Scriptures wherein it is used, to take it in those improper Senses, unless some Reason can be given to prove that the most proper Sense may not be admitted; but we ought to conclude, (according to the proper and primary Sense of the Evangelists Words) that our Lord and his Disciples *sang a Hymn*.

Dr. *Russel* indeed in his Animadversions (p. 67) undertakes to prove, that there is a greater Probability

Apostles mourned and lamented, than that they sung and
at that time; and the only Proof he makes of it
because we read, that about that time they had a
powerful and afflictive Sense of their Lord and Master's
being shortly to be betrayed and crucified, &c.

That they had such a sorrowful Sense of these
things upon their Minds I readily grant; but withal let
us consider'd, 1st. That the Evangelist *John* shews
our blessed Lord, to comfort and revive their
Souls, used many powerful Arguments, contain'd in
14th, 15th, and 16th Chapters, and then utter'd
his most ravishing Prayer in their hearing, chap. 17.
It methinks it seems very hard to suppose, that this
great Comforter could not prevail upon the Minds of
his Disciples, by all this, to rejoice with him at that
Feast, which was a Pledg and Symbol of all those
Benefits which he was about to purchase for 'em: tho
some of them were after again seiz'd with Sor-
row, when they beheld him in his dismal Agony,
chap. 22. 45.

That it is by some objected, that the Disciples did
not understand those Speeches of our Lord, nor the End
and Use of that Ordinance, and therefore could not
rejoice with him in it.

To which I answer, (1.) I readily grant that the Dis-
ciples (through Prejudices rooted in their Minds) did
not fully and distinctly understand some things that our
Lord taught them, till after his Resurrection: but
we therefore reasonably suppose that they had not
yet such a general understanding thereof, as to raise
their Minds to some degrees of Joy and Comfort,
when he was in so divine a manner setting forth the
Benefits he would certainly bestow upon them?
As we find that *Abraham*, and *David*, and other
Covenant-Saints that had a less clear and distinct
View of Christ, yet rejoiced in seeing his Day.

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(See

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(See *John* 8. 56. *Psal.* 16. 9. with *Acts* 2. 23, &c.)

(2.) If that were true, (which the Objection supposes) that the Disciples were at that time under great an Indisposition, that they understood little of nothing of the Design of our Lord, in his Divine Discourses, and in that sacred Ordinance; we may as well think our selves under a necessity to forsake the literal Sense of the Words, that teach us they *partook with him* in it, and suppose they did not, as to think our selves under a necessity to forsake the native and literal Sense of the Words, which tell us, *they sang Hymn* with him, and suppose they did not so: It is doubtless 'tis at least as unreasonable to suppose they *partook ignorantly*, without understanding the Design of that Ordinance, as 'tis to suppose they *sung with him* when their Minds were *sorrowful* instead of being joyful. But certainly those that well consider the Words of the Apostle, (*1 Cor.* 11. 29.) *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, NO DISCERNING THE LORD'S BODY*, must needs feel a necessity to conclude, (contrary to this Objection) that the Apostles had then a good measure of understanding of our Saviour's comforting Discourses, and that heavenly Feast they were then celebrating; and consequently that they were not so void of spiritual Joy, but that they were fit chearfully to join with him in *singing a Hymn of Praise*, as the Words (in the native Sense) tell us they did. But,

(3.) Suppose it be granted, (which is all that can with any shadow of Probability be pretended) that the Disciples were not so disposed, in respect of Knowledge and Comfort, for this Celebration, as they were after the Resurrection and Ascension of Christ: yet there is no just Cause to think but that as our Lord called them to this Ordinance, notwithstanding their present shortness of Understanding in it; so that they

of Psalms further vindicated. 67.

singing a Hymn with him, (as the Words properly denote) who at present they had but a small measure of Comfort and Joy; that so in both these they might be *then* Patterns both to themselves and the rest of his Church, in their *future Practice*: To which purpose we find our Saviour both did and said divers things among these his Disciples, of which at present they had but little Understanding (as is evident, *Mark* 9. 32. *Luke* 18. 34. *John* 2. 22. & 12. 16, &c.)

2dly. Tho they were exceeding sorrowful when they heard that one of them should betray him, (as the Evangelist tells us, *Mat.* 26. 21, 22.) yet it seems they were not so overwhelm'd with Sorrow, but that (at the same time) they were weakly and unseasonably contending for Supremacy, (as St. *Luke* tells us, *chap.* 22. 24, &c.) And again, that they were not so dispirited with Sorrow, as to have no mixture of Hope and Joy, appears by their joint Resolution, (even when they apprehended his approaching Death) that *they would all die with him rather than deny him*, (as *Mat.* 26. 35.)

But, 3dly. Should we grant that the Disciples of our Lord were so wholly overwhelm'd with Sorrow, as the Doctor would have us believe, (for which there is no Reason) yet this will in no wise prove they did not *sing a Song of Praise* with him, seeing religious Singing is not only useful to express Joy where it is, but also to forget Joy where it is not, as is evident, in that several of the Scripture-Psalms (as *Psal.* 25, 26, 27, 30, &c.) were compos'd to be sung by the mournful and afflicted, to comfort and *cheer* their Hearts.

Thus I have largely vindicated those Texts in the Evangelists, which tell us that Christ and his Apostles *sang a Hymn*, from the Attempts made upon them both by the Doctor and this Author, and shewn that there is no Probability that they only *praised* or *gave Thanks*,

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and much less that they only *lamented*, but that there is just Reason to conclude that they *sung a Hymn* according to the *native and proper Sense* of the Words; tho perhaps that *learned Doctor* will again call me *Ignoramus* for it, as he does in his *Animadversions*, p. 65. But notwithstanding I hope this my Labour will be of some Use to establish the Minds of Christians, in this Ground of singing the Divine Praises from the *Example of Christ*.

This Author (p. 40.) excepts against my Answer to that Argument (by which it is endeavour'd to prove, that if our Saviour indeed sang a Hymn with his Disciples, it did not belong to his Supper, but to the Passover only) from the *Apostle's Silence* about it, 1 Cor. 11. 23, &c. charging me with making a *false Report* of the *Apostle's Words*. The Ground of which Charge is, because without the Supplement he took, the *Apostle's Words* (ver. 25.) are after the same manner also the *Cup*: which he says can't be restrain'd only to Christ's bare taking the Cup.

Answer. Seeing Mr. M. finds fault with our Translation for supplying this Verb [ἐλάβε] *he took*, to compleat the Sense: I would willingly know what Word he would have supplied, seeing 'tis plain the Sense is not compleat without some Verb or other understood. I presume he would not have us supply the verb [ἐλάμβανεν] *he brake*, from ver. 24. it remains therefore that either the verb *he took* must be supplied, (as it is in our Translation) or else the Participle [ευχαριστίας] rendered *when he had given Thanks*; or both must be supply'd. If the former be supply'd, then the words must be read *After the same manner also when he had given Thanks the Cup*, which still manifestly leaves the Sense of the Words incompleat. If both be supply'd, then the Words will be, *After the same manner also, when he had given Thanks he took the Cup*, which would make the *Apostle* speak contrary to the Evangelists, (*Mat. 26. 39.*)

Mark 14. 26.) who tell us, that Christ took the Cup before this giving of Thanks. 'Tis therefore I think very obvious, that only the verb *he took* must be here supplied, (as our Translators have done) and then it is evident this Adverb [*ὡσαύτως*] after the same manner, refers to his taking the Cup only; and so the Account of his giving Thanks after he had taken it, is left to be learnt from the Evangelists: and consequently here is no more express mention of his *blessing the Cup*, before his giving it to his Disciples, than there is of their *singing a Hymn* after they had drank it; which I have more largely cleared in my preceding Remarks upon Dr. R's Animadversions, (p. 28, 29.) whence I hope it will appear to every impartial Reader, how little Cause this Author had for his Reflections (p. 41.) upon me, and two of those worthy Persons that subscrib'd my Book, as if we had abused this Scripture.

My third Argument (in my Essay, p. 24—28.) to prove singing the Praises of God a Christian Duty, was from the Apostolical Injunctions thereof; for which I call'd James 5. 13. Ephes. 5. 19. Col. 3. 16. to which Mr. M. says, (p. 21.) that we have no more Reason thence to conclude that all are to sing vocally together, than we have to conclude, because all are enjoined to pray, that therefore all are to pray vocally together.

To which I reply, 1st. That I bring not these Testimonies to prove conjoint singing of the whole Congregation together, but only to prove that singing of Psalms is the Duty of every Christian. The Lawfulness of conjoint Singing I argue from other Scripture Grounds, in my Essay, ch. 3. 2^{dly}. I reply, (as I did in my Essay, p. 44, & 65, &c.) that there is much Difference between Prayer and Singing. Every one in an Assembly may be truly said to pray, if their Desires run towards God, tho but one speak; but none can be truly and properly said to sing but those that make use of their

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Voices therein. Thus much I think sufficient to be said in Vindication of my first Chapter.

Chap. 2. The Design of my second Chapter is to show what Singing is; in which all that I contend for is granted by Mr. M. telling us, (in his Epistle, p. 2.) that the Question between us and our Brethren is not, whether any such thing as VOCAL MELODIOUS SINGING is exhorted unto in the New Testament: for this, saith he, we freely own. To which I need add no more, only wishing they would as freely practise what he says they freely own.

Chap. 3. In my third Chapter I come to prove conjoint Singing warrantable, in opposition to which our Author hath a large Discourse upon 1 Cor. 14. 26, &c. to prove single singing of one Voice alone (in a Christian Assembly) to be the only warrantable Singing.

But this Scripture I have so fully opened, (in my Essay, p. 46—49.) and shewn that it cannot perform that Service for which it is imprest by him, that I need add no more concerning that Matter here, being not undertaken to discover any Defect in that Proposition.

He further objects against our conjoint Singing (in his Epistle, p. 4. and in his Tract, p. 5.) that Singing in publick Worship was an Office under the Law,—confin'd to the Order of Singers among the Levites; and that we can't cite one Text in the whole Bible to shew that the Ministers and People sang with conjoin'd Voices, in the instituted Worship of God under the Law.

To which I answer, 1. That suppose it were so confin'd under the Law, there is great Reason it should not be so confin'd under the Gospel, this being a Privilege as well as a Duty: and Gospel-Privileges are more universal in their Extension, to each Member of the Church, than legal ones were. Thus it was the Privilege of the High Priest only to enter into the most Holy Place.

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last, and that but *once a Year*, (*Heb. 9. 7.*) whereas every Believer hath Liberty with Boldness to enter to the Holiest, by the Blood of Jesus, (*Heb. 10. 19.*)

But, 2. There is no reason to conclude that Singing is then confin'd to them only who were *Singers* by Office, they being only appointed to be Guides and Leaders of the People in that religious Service, but not to exclude them from the Performance of it: this is manifest in that all the People of God are frequently call'd upon to sing the Divine Praises. (See *Psal. 34. & 33. 1—3, &c.*)

3. If Singing had been confin'd to the *Levites* exclusive of others, it would follow that David and those other Divine Penmen of the *Psalms*, who were not of their Number, were excluded from singing them; which Exclusion our Author seems to plead, p. 5. telling us that David was not call'd the sweet Psalmist of Israel, (*2 Sam. 23. 1.*) because he sang the *Psalms*, but because he pen'd many of them) whereas thus to imagine, it is most unreasonable in it self, so also it is directly contrary to Scripture: for the Divine Psalmists do often not only speak of their own singing the Divine Praises, but also call upon others to join with them therein; (see *Psal. 9. 2, 11. & 27. 6. & 145. 7. & 136. 1, 2, &c.*) which plainly shews that the People were to do more than barely say *Amen*; which to be their only Work my Author endeavours to prove, alledging two Texts for it, (p. 5.) both which are very more from his purpose.

4. We have very plain Examples of conjoint Singing in the Church of God, at the Red Sea, (*Exod. 15. 1.*) and also in the most pure Gospel-Assembly, viz. that of Christ and his Apostles, (*Mat. 26. 30. Mark 14. 26.*) the former of which I have shewn to be a clear Proof of conjoint Singing in my Essay, p. 42. and the latter, p. 43—46.

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He further objects (pag. 13.) against this *consequence* Singing, that *Womens vocal Singing in the Church is chargeable with breaking the positive and express Laws of Christ* (1 Cor. 14. 34. 1 Tim. 2. 11, 12.) and says, *he knows not how Women can satisfy their Consciences in that Practice*.

But I doubt not but Christian Women may find full Satisfaction to their Consciences in this Practice, they read without Prejudice the Answer which I have given to this Objection, in my Essay, (p. 50--53.) where this Doubt is fully clear'd; to which Answer my Author makes no Exception.

Chap. 4. My fourth Chapter treats of the *Matter to be sung*, which I shew to be chiefly the *Scripture-Psalms* because the Apostle requires us to *sing Psalms, Hymns and spiritual Songs*; which three I there shew to be the usual Titles of the *Scripture-Psalms*, and that whenever we read the word *Psalms* in the New Testament the Divine Pen-men generally thereby intend the *Psalm of Scripture-Psalms*.

Against this my Author objects, (p. 6.) that the *Old-Testament-Names* given to *New-Testament-Singing*, no more prove the *Matter and the Form* to be the same, than other *Old-Testament-Names*, viz. *Circumcision, Consecration, Altar, &c.* which are used to *Gospel-things*, do prove them to be of the same Nature, as those Names were used under the *Law*.

To which I answer, that all those *Old-Testament-Names* (tho used in the New) must be always understood to denote the same things signified by them under the Old Testament, unless some necessary Cause obliges to interpret them otherways; as when Christ is called our *Altar, Temple, &c.* 'tis manifest the Words must be understood in an allusive and spiritual Sense; the things under the Old Testament being *Types* of *Christ* but certainly none can imagine that the *Psalms of David, &c.* were *Types* of other *Psalms* under the *New Testament*.

testament; and therefore there is no Reason to understand the word *Psalms*, in these Apostolical Injunctions, otherwise than according to the known and general signification of the Word in Scripture, viz. the *Scripture-Psalms*.

He further objects, (p. 6.) that to understand the Apostles of those *Psalms*—in the Book of David, affords a strong Argument for the lawful Use of prescript and stinted Forms of Prayer.

To which I answer, 1st. (as I do in my Essay, p. 66.) that had the Holy Spirit left us a Book of Prayers in Scripture, (as he hath a Book of Psalms) and commanded us to pray by them, we ought so to do: but I refer the Reader to my Essay, (p. 65, 66.) for a fuller resolution of this Doubt. But here observe further, that what he saith against *stinted Forms* in Singing, reflects upon the Divine Pen-men of the Psalms, and the Spirit of God their Author, who certainly composed them for the Use of God's Church, at least then, which were therefore a *stinted Form* to them; and we find that by the Injunction of that pious King *Hezekiah*, the Church of God sang Praises to the Lord in the very Words of David and Asaph the Seer, (2 Chron. 29. 30.)

He goes on and says, (p. 8.) We have no Ground to imagine that our Lord's Hymn, Mat. 26. 30. was a pre-stinted Form of Words.

Answer. 1. 'Tis the Opinion of many learned Expositors, (cited in *Pool's Synopsis*) that they then sang *Psal.* 113. and so on to the end of 118, which the Jews call the great *Hallelujah*; and if so, then they sang a pre-stinted Form of Words. 2. Supposing that our Lord composed this Hymn, by immediate Inspiration, and delivered it to his Disciples; yet it was to them who sang it with him a *pre-stinted Form*. 3. Our blessed Lord breathed forth his last dying Thoughts in the very Words of David, (Psal. 22. 1.) as you may see, Mat.

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27. 46. which sure shews that a prestinted Form (provided it be a Divine one, given by the Holy Spirit) is not below our Use.

But my Author objects, (p. 32.) "For Mr. Allen, to teach the People to utter in God's Worship such Words of David, viz. *As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God*," when they find their Hearts do not pant after God, is to teach them Hypocrisy, and to utter a known Lie against the Light of their own Consciences. And presently after he very rashly and presumptuously (to say no worse) calls this *lying Worship*.

But, 1st. Let it be considered how wofully this Author herein condemns the Generation of God's Children under the Old Testament, who undoubtedly sang these Expressions of David, tho they had not all, if any, attain'd to the same measure of Spirituality, and ardent Affections toward God, as he had.

2^{dly}. The Apostle directs us to teach and admonish ourselves, and one another, in Singing: and surely tho some Christians can't apply such Words of David in singing them to their own immediate Comfort, (not finding their Experience answerable to his) yet they may apply them, without Lying and Hypocrisy, for their Instruction and Admonition, as is more fully evinc'd in my Essay (p. 67, 68.)

I concluded this Chapter (in my Essay, p. 71.) with saying, that there is nothing in the Divine Book of Psalms but what every Christian, by the gracious Illumination and Assistance of the Spirit of God, may sing with a truly Christian Spirit, and with much Comfort and Edification to themselves. To which my Remarker saith, (p. 33.) "1st. 'this be true, then every Christian, by the Illumination and Assistance of the Spirit, may, to the Comfort and Edification, sing, *I have more Understanding than all thy Teachers*:——— I understand more

of Psalms further vindicated. 75

than the Antients, Psal. 119. 99, 100.

To which I reply, that a Christian who sings these Expressions of David, either hath attain'd to so great and eminent a degree of Understanding, *through his Meditation in God's Word*, or he hath not. If he hath, I hope my Author will allow such a one may, to his Comfort and Edification, sing these Expressions to the praise of God and his Word. If he hath not, he may notwithstanding sing these Expressions, and that with Comfort and Edification, as David's Words, shewing the Excellency of God's Word, and as an Incitement of our Love to it, and Meditation therein.

2dly. My Author adds, " If what I affirm be true, then also they may rejoicingly sing, *I am weary with my Groanings, all the Night make I my Bed to swim, I water my Couch with my Tears*, Psal. 6. 6. And every Day they wrest my Words, Psal. 56. 5.

To which I answer, as before, either those that sing these Expressions of David are in the like afflicted Condition with him, or they are not: If they are, then by the Assistance of the Spirit, they may sing these Expressions with a comfortable Consideration that their calamities are not inconsistent with the State of Adoption; so eminent a Saint having been in the like case with themselves. If they are not in such an afflicted state, then they are, by singing these Expressions, excited comfortably to praise and admire the Divine goodness to them, that they are freed from such Distresses, tho so eminent a Child of God was exercis'd in them. Nor is this contrary to James 5. 13. (as my Author says it is) for tho Prayer be the most peculiar work of a time of Affliction, and Singing of a time of prosperity, yet these are not the only times of performing either of those Duties: and one may upon as good ground, from this Text, say, in a time of Prosperity, am not afflicted enough to pray, as in a time of Affliction,

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on, I am not merry or chearful enough to sing Psalms: but certainly 'tis not the Temper of our Minds, but God's Commands are to be the Rule of our Obedience. We are commanded *always* to rejoice in the Lord, and consequently in every Condition to sing his Praise; the Example of David (tho an Old-Testament-Saint) be herein most worthy of our Imitation, who (Psal. 133.) resolves, *I will sing unto the Lord as long as I live. I will sing Praise to my God, while I have my Being.* And the like, Psal. 146. 1, 2. Observe, the holy Psalmist does not say, *I will sing unto the Lord only when I am merry or chearful, or while I am in a good Frame, as long as I live, and while I have my Being.*

Chap. 5, 6. Mr. M. saith, (p. 34.) "That we have more Reason to learn to read than to learn the Art of Singing; because Christ and his Apostles direct and appoint us to read the Scriptures,—but Mr. Allen does not tend to any express Direction or Prescription in the Word for those invented Verses, Metres, Rhymes, and Tunes which he pleadeth for."

Answer. I not only pretend, but have abundantly prov'd, that we have express Directions and Prescriptions in the Word for Singing the Divine Praises; and therefore have as good Reason to learn the Art of Singing, in order to the more decent and orderly Performance of this Duty, as to learn the Art of Reading in order to the other.

This Author goes on, telling us, That whereas it is said that much Art was used by the holy Pen-men of the Scriptures in writing them; I further reply (saith he) That this Assertion is contradictory to the Scripture (citing 2 Pet. 1. 21.) but holy Men of God spake, as they were moved by the Holy Ghost.

In Answer to which, I would first ask this Answer. Whether holy Men of God did not also write the Scriptures as they were moved by the Holy Ghost? and whether

of *Psalms* further vindicated. 77

ould so do without the *Art of Writing*? For I suppose will not count their Skill in Writing an immediate Gift of the Holy Ghost; but if he does, I see not why it should be ever the less call'd an *Art* or *Skill*; it being the same Spirit which originally teaches all useful Arts, he taught them that were skilful in making all things appertaining to the Tabernacle, (*Ex. 31. 1-5.*) among the rest, to make the *holy Perfume*, which was to be made according to the *Art of the Apothecary*, *cap. 30. 35.* Which Matter I have more fully clear'd in my *Essay*, pag. 91.

2. It is certain, that many *Psalms*, as also the four Chapters of the Book of *Lamentations*, are exactly compos'd according to the Order of the *Hebrew Alphabet*; and I would willingly know of this Author, his next (if a next might be expected now he hath already brought the *Controversy to an end*) whether he thinks there be no *Art* in this Composure.

My Author saith (*pag. 36.*) *A wicked Man may be able to learn my artificial way of Singing, as well as any other.*

Answer 1st. So also some more eminent and spiritual Gifts may be received by wicked Men; even such as *David* never knew, *Mat. 7. 22, 23.*

But 2dly. Such can't sing, or perform any other Duty, to God's Glory, and their own solid Comfort and Satisfaction; and therefore tho we teach such 'tis their Duty to sing, we also teach them they should pray and labour for Grace rightly to perform it.

His next Objection (*pag. 36.*) is to this purpose; *that seeing I plead not for the Use of Musical Instruments in our Singing, there is no more Reason to plead for a Liberty for a Church to order Tunes, Rhymes, and Verses therein.*

Answer

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Answer 1st. There is evidently more need of the latter, for the regular and orderly Performance of this Duty, than of the former.

2dly. I have proved in my *Essay* (pag. 94, 95) both by Argument and many Testimonies, That the Use of Musical Instruments under the Law was typical and temporary, which can't be justly pretended of Singing it self, or such needful Helps (as I plead for) for the regular Performance of it.

As to my asserting, That the *Psalms* and other Scriptural Songs are by the holy Pen-men written in Hebrew Verse and Metre, and some in Rhyme, which I prove in my *Essay* (pag. 77.—79.) by a multitude of Testimonies of those, both antient and modern, who were the most proper Judges of it, and of which I give a Specimen in my Postscript; this Author (pag. 41, 42.) not only refers the Reader to Dr. *Russel's* Animadversion who (he saith) hath clearly laid open the same to be a Pretence to deceive the unlearned in the Hebrew Tongue but saith further, That for me to leave out some Words in one of my Instances, to make it look like Rhyme and Metre, is a strange piece of Confidence and Folly too, that I should imagine such a Fraud should do Service.

Answer. I readily grant, if I had left out some Words to make it look like Rhyme and Metre, it had been indeed a strange piece of Confidence and Folly; for I knew right well, it would be very easy for any one ever so little acquainted with the Hebrew Tongue, presently to discern the Omission of them; and I could not imagine there would be need to publish a Certificate from the Jews to prove I had omitted them, which this Author wisely does.

But there are two things more in that Certificate (sign'd by *Luke Leader* and *Benj. Pope*) viz. first, that the Jews told them, That four of the five Verses of Example

of the *Psalms*, in Mr. Allen's Book, are not equal Metre.

To which I answer, I did not design them for Examples of equal Metre, but only of Rhyme, as making the like Sound at the End of the Lines. But how comes it that the Jews found but four of my five Verses not equal Metre? It seems the Doctor hath miscounted his Syllables, for by his reckoning they are all five unequal Metre: but I suppose (and I have good Reason for it) that those two Subscribers also heard those learned Jews say, that the Writer of that Hebrew with the Figures had miscounted the Syllables, and understood not how rightly to read Hebrew: but this it seems they either forgot, or were willing to conceal.

2. The Certificate also tells us, that these Jews said, that none of the *Psalms* of David, nor the Songs of Moses, Deborah, and Barak, are in Rhyme in the Hebrew Bible.

To which I answer, 1. That I also, with a very learned Christian Hebrician, went to several learned Jews, and among the rest, to those (or some of those) with whom these two Persons, and our Author, had been (as we understood by the Description they gave of 'em;) in converse with whom, we found that the only Difference between them and me was, about the Sense of the Word *Rhyme*, they accounting none to be so, but what have equal Feet as well as a like Sound at the Ends of the Lines: But we informing them, that we account that for Rhyme which hath a like Sound at the Ends of the Lines, tho there be some Difference in the Length of 'em, and shewing them that very *Psalms* 146, which I have given as an Example in my foregoing Remarks upon Dr. R's Book; they told us, That if that were our Notion of Rhyme, then that *Psalms* is in Rhyme. And that this is the true Notion of *Rhyme*, appears by that excellent Ode

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Ode of Mr. Cowley upon the Passion of Christ, which I have there inserted.

But 2dly, Supposing these Jews had been fully of the Doctor's Opinion in that matter, *That no part of the Scripture is written in Hebrew Metre or Rhyme*; I would leave it to the Judgment of the learned and impartial Reader, whether the Opinions of these Jews is to be preferred before that of those many famous Hebricians, which I have cited in my *Essay* (pag. 77—79.) to prove the contrary; and whether *Josaphat* (who testifies that they are so written) living while the Temple stood, and the Jews in their Land, was not a better Judg in this Matter than the present Jews, who know the Hebrew Tongue no otherwise than we our selves do, viz. by learning it in the Schools.

Lastly, Supposing we should grant (which sure must seem very hard to every impartial Reader) that all those learned Writers among the Antients (both Jews and Christians) and also all those more modern Writers cited in my *Essay*, pag. 78, 79. (with several others that might be easily added) should be all mistaken in this Matter of Fact concerning the *Hebrew Metre and Rhyme* of the Psalms, &c. and that our Cambridge Doctor, with *Julian the Apostate* (the only Opposer among the Antients; see *Essay*, pag. 78.) who affirm the contrary, should be right in their Testimony; supposing (I say) that this unlikely Matter should be true, yet it makes nothing against the main thing pleaded for, viz. That *Singing of Psalms*, &c. is a *Christian Duty*; it being certain, that the Scripture-Psalms (whether written in Hebrew Metre and Rhyme, or not) were written to be sung, and that by the *Christian* as well as the *Jewish Church*, (as has been abundantly proved); and as to the Use of *Metre, Rhyme, or Prose*, in singing them, 'tis pleaded for

ly as an Indifferent Thing, and left to the Judgment of Christian Churches to chuse *either*, as they judge most conducive to the better Performance of this Duty.

Chap. 6. My Author greatly complains (*pag. 44, 45.*) of the Positions laid down in my *Essay*, (*pag. 88, 89.*) wherein I give my Thoughts, that *Christian Churches have Liberty to order such accidental Modes and Circumstances of Divine Worship as are not particularly prescribed in the Word, as they shall judge most for Edification.* This, he says, strikes at our Reformation in general: but I hope none will be of his mind that impartially considers the Difference I have shewn to be between the *Parts of Divine Worship* and the *accidental Modes* and ways of its performance, in my foregoing Remarks upon Dr. R's animadversions (*pag. 15.*) and what I have added farther to explain my self about this matter in the same Remarks (*pag. 47, &c.*)

As to his many Citations (*pag. 47 — 57.*) out of Protestant Writers, whom he supposeth to speak contrary to my Positions (but to be sure they had not Thought of excluding this Practice of singing Psalms, this being their own constant Practice) I readily grant with them, that *the Holy Scripture is to be our only Rule in Divine Worship*; and that therefore first for all the *essential Parts* of Divine Worship we must have an *express Prescription* in the Word. And 2dly, All the *Accidental Modes and Circumstances* of Divine Worship must be order'd sutable to the *General Rules* thereof, so as may be most for Order and Edification. Every Minister must take heed, that the *Matter* of his Sermons be exactly agreeable to the Word of God; but as to the *Mode and Method* of his Preaching, it is left to his Liberty, to chuse what he judgeth most

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most conducive to Edification. And thus it is in several other Instances which I have given above in the forementioned Remarks.

But supposing in this Liberty, which I allow to Christian Churches, I should be mistaken (for which Supposal I yet see no Reason) there is notwithstanding no Ground for his Conclusion (*pag. 46.*) That the Controversy of Singing is brought — and confin'd to the single Point which they assert, viz. That Christian Churches — have Liberty given them to order many (accidental Modes of Divine Worship that are not (particularly) prescrib'd in the Word of God, so as they shall judge most for Edification. For (whatever becomes of these Accidental Modes, of Metre, Rhyme, and artificial Tunes) in Singing the Divine Praises it self, in a proper Sense viz. Vocally, that I assert to be a Christian Duty; which Duty may be perform'd (tho I think, with the Generality of Protestants, not so well) without these Modes, as well as a Person may be rightly baptiz'd after another Manner than with his Face upward (as he himself confesses in his *Appendix*); and consequently tho these Artificial Tunes should be destroyed, it would not (as he there endeavours to persuade the Reader) destroy Singing it self.

Thus I shall close, hoping if what hath been said is duly and impartially weigh'd, it may be a means to enlighten and confirm many in this Holy Practice of singing the Divine Praises, or at least prevent their being infected with that uncharitable Spirit of Separation from those Churches that are in the Practice of this Liberty, to which they are plainly incited by this Author in his Queries, (*Query 2, 10, 15.*) and yet more plainly in p. 70. he also doth not obscurely intimate that he would

have all such Ministers ejected as are for this Divine Practice, Query 19, 20.

But as we believe our Brethren that neglect singing the Praises of God live (through Mistake) in the Omission of that which is to us an undoubted Duty, and yet are willing to bear lovingly with them till they are further enlightn'd, so we hope (notwithstanding this Author's Suggestions) they will also walk lovingly and peaceably with us their Brethren, tho herein differing from them, till that which is perfect is come, and that which is only in part shall be done away, when all Saints shall harmoniously join together in singing *Hallelujahs* to him that sits upon the Throne, and to the Lamb for ever and ever.

Peace and Love, with the Safety of Truth, is my earnest Desire. To delight in Controversies, was ever contrary to my Inclination; and 'tis my Comfort, that I was not the Aggressor in this. It was begun by one of our own Members (tho, I suppose, not without the Instigation of others) who endeavour'd to corrupt the Church, and disturb the Peace of it, by a very reflective Tract publish'd by him against this holy Practice; whereupon I thought my self, for the sake of Truth, and Love to my Brethren, oblig'd to comply with the Desire of many judicious Christians in publishing my *Essay*, as an Antidote against its Infection: wherein, I hope, I have discover'd nothing contrary to a Gospel Temper.

And having therein, and also in these Vindications of it, sincerely discharged a good Conscience, not contending for Mastery, but Truth (as God is

my Witness) I shall leave it to the Divine Blessing and serious Consideration of my Christian Brethren, having Thoughts no longer to employ my self in this unpleasant Work of drawing the Saw of Contention; not doubting but that, as this Truth is of God, it will prevail, and not be *overthrown* by any of its Opposers.

F I N I S.

E R R A T A.

Pag. 11. lin. 22. read *therefore, faith he.* Pag. 64. lin. 2
r. *singing of.*

Christian Reader ;

It is no grateful thing to me, to be forc'd upon such a publick Vindication of my Name, as I am by the printing and publishing some Pamphlets of late concerning Singing, by one William Russel, a Doctor of Physick ; and, appears by the Contents, a Practitioner on Mens Names as well as their Bodies : In these Pamphlets I am falsely calld, as I was by the Pen of Mr. Isaac Marlow some years ago ; and being obliged on many accounts to clear my self, I shall do it in few Words. The Occasion leading to this false Accusation was my writing a Sheet of Paper, at the Request of another, concerning Singing, which these Persons have so great an Antipathy against, that they content themselves with a sober and Christian arguing the Matter, but they take up all the Weapons which I am at least puts into their hands, to fight against their agonists ; and too what is writ in general is passed by, they charged me with a false Translation of a Latin Passage in it, and with an Intention to deceive unlearned Readers by it, which is a thing to be abhorred by all Men ; and I can say, as in the Presence of God, is sworn by me. The truth is, this false Translation was made by a Mistake of the Overseer of the Press, who not considering the Truth of my Translation, and the Use that was made of it, altered it ; and as soon as I knew it, I was greatly troubled and offended at it, and strictly enquired of him who was Author of the Book that this Sheet was annexed to, that the Leaf wherein it was should be printed, and should be inserted in all the Books, and that Mr. I. Marlow should have a Book sent him wherein this gross Alteration was rectified, and a Letter also was immediately sent to him, to let him know that this false

Trans-

Translation was not in my Copy : yet notwithstanding
 Mr. H. Marlow falsly and wilfully, in Print, charges
 with this Translation. This wilful Sin I laid to
 Charge before an Assembly of Elders and Messengers
 Devonshire-square-Meeting-house, some Tears ago, who
 being self-condemned, he had to the best of my Remem-
 brance nothing to say in his own Defence. This same
 Accusation hath this Doctor now again printed against
 Whereas had he been governed by a Principle of Justice
 (which should be exercised towards the worst of Men)
 he would have enquired of me his former Acquaintance
 who should have with all Readiness prevented his Guilt
 well as the staining of my Innocency; but he seems
 strongly inclined to imprint upon himself that black
 character, 2 Tim. 3. 3. of being a false Accuser. A
 that favours his Notions, altho a vile Blasphemer, a
 verus, or a Popishly affected Doctor, shall have high
 commendations, but he that opposeth him in the least degree
 must expect a Dose of his most churlish Physick. Tell
 forgive him, and such as walk in his Steps. I am

Yours, to serve you

in the Gospel,

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